DIFFERENCES & SECTARIANISM

in the Muslim Ummah

Shaikh Dr. Abdul Qayyum Bastawi

Compiled By:
Shafique Abdur Rauf Hurzuk

Translated by:
Hina Munir Kazi

SUBAI JAMIAT AHLE HADEES, MUMBAI

بسم الله الرحمٰن الرحيم

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Acknowledgement

May الله reward abundantly Sheikh Abdul Qayum Bastawi who provided authentic and valuable information on the topic of "Differences of the Muslim Ummah" in 10 days seminar through various lectures. These lectures, which were preserved in audio, video recordings and in written notes format have been transferred in a book format, which is in your hands.

May الله reward all those who have arranged a seminar in Mhasla, a city of Kokan and arranged to make proper recordings and whoever helped to convert these recordings in to a book form in Urdu language. May Allah reward abundantly the one who has translated the Urdu book into English and all those who reviewed it and assisted in whatever way to compile the book.

May الله make this book beneficial for the entire Ummah and helpful to understand the roots of the Differences and Sectarianism and become a means to understand the value of unity to be successful in this world and hereafter.

May Allah make it as an ongoing charity for the sheikh, for compiler of the book and the translator and bless all with the virtue of following The Book and The Sunnah and The Manhaj of the Salaf till the last breath.

رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ [Al-Baqarah : 127-128]

Shafiq Abdur Rauf Hurzuk

Publisher's Note

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين ومن تبعهم بأحسن إلى يوم الدين. أما بعد:

This valuable educational gift by the name 'Differences and Sectarianism in the Muslim Ummah' in your hands, is actually comprised of the 'reality and causes and consequences of the Fitnah of differences of the Ummah'. Which was presented by a well known eminent scholar of the Jama'at Dr. Abdul Qayyum Mohammed Shafi Al-Bastavi Madani حفظه الله in several lectures on special demand in Mhalsa-Kokan. These precious lectures on this topic are compiled by our dear Janab Shafique Abdul Rauf Hurzuk Sahab and the honour of publishing it is attained by Subai Jama'at Ahle Hadith, Mumbai.

This, compilation of lectures on the topic is a great asset for the students of knowledge and seekers of truth. Today, the Ummat has become a victim and involved in the degradation of truth and there is no heed for seeking the way of truth and the way of the Salaf. And all the efforts are streamed for achieving the benefits of this world only. Hence, this is an invitation to unite on the fundamentals of Deen and it is very essential to propagate this.

May الله bless us to gain maximum benefits from the deep knowledge and experience of the respected Sheikh Sahab and remain steadfast on truth and guidance.

And protect us from entering the realms of

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

May رب العالمين accept the efforts of all those who assisted in this informative book.

وصلى الله على نبينا محمد و بارك و سلم.

Abdus Salam salafi
(Mumbai)

December 19,2019

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Forewords

Honorable Dr Abdul Qayyum Mohammed Shafi Al-Bastavi may الله protect him, is a well-known figure in the Ulamas. The Sheikh had presented a detailed and concise discourse in Jamia Mohammadiya Mhasla (Kokan) on the topic of Differences and Sectarianism in the Muslim Ummah which is very important for exposing most of the sects mentioned here.

Since the discourse was a detailed event through which scholars and students of knowledge would benefit, however for the benefit of the public, Brother Shafiq Abdul Rauf Hurzuk - Murud Janjira, has prepared short and important written notes from the audio recording which he is publishing in a booklet form.

Undoubtedly this brief abstract is an important and useful step. May الله make this summarized book beneficial for the Ummah and make it a source of guidance for those people who have deviated from the Manhaj of the Salaf and have become victims of differences and deviations to come back to the straight path.

Zafarul Hassan Madani

December 10, 2019 Sharjah–United Arab Emirates

بسم الله الرحمن الرحيم

Forewords

This book is a summary of some of Dr. Abdul Qayyum Bastavi's discourse which respected brother Shafiq Abdul Rauf Hurzuk (residing in Abu Dhabi) has compiled in a very fine and subtle manner.

The main theme of the book is the introduction of Sect, Maslaks and Jama'ats attributed to Islam, and an intimation of the underlying reasons for their differences.

Since the teaching of Islam is based on the principle of unity among all the Muslims of the earth, hence every conscious human being should seek to find the truth in the abundance of culture and traditions, Philosophy and wisdom, Science and Arts. How to stay close to the Sunnah and away from Ahle Kalam and Philosophy. And this is possible only when a person with his self-confidence and self-control seeks the nearness of Allah by knowing Him and the Sunnah of the Prophet ﷺ.

The booklet is thoroughly scrutinized. There are some fundamental Islamic principles and rules which has been beautifully drawn.

Hopefully, reading this booklet will be a great source of comfort for the unstable and doubtful minds. And it will prove to be a useful reference and guidance for those seeking the truth and the Sunnah.

May Allah Almighty reward the author, its compiler and translator abundantly.

Ameen



Sufiyan Qazi Madani
Madina Munawwarah

December 18, 2019

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Preface

الحمدلله رب العالمين والصلاة والسلام على نبينا و رسولنا محمد و علي آله وصحبه أجمعين ومن تبعهم باحسان الى يوم الدين اما بعد:

All praises is for Allah. And blessings and greetings for our Prophet and our Messenger (peace be upon him) and his family and his companions and on all those who follow him in goodness till the last Day.

Following this, in this book, the topic on reality of Fitnah of the 'Differences of Muslim Ummah', its causes, consequences and its correct viewpoint in the light of Qur'an and Sunnah is analysed, and a brief explanation on these important principles and rules is given through which inviting to truth would be easier and also helpful in understanding the Fitnah of the 'Differences in Ummah' and adopting a correct stand on it.

(إن شاءالله)

Before starting with the topic, few important principles and directives are mentioned without which no attempts of understanding the Deen would be successful. Below, it is attempted to state these principles and directives in points.

1. The basic concept of Deen tells us that Jinn and Mankind are created only to worship Allah.
2. The religion of Islam, with all its teachings are but the divine commandments.
3. The actual means of the divine commandments are through the revelations which comprises of two things. One is the Noble Qur'an and the other is the Sunnah of the Messenger of Allah ﷺ.

4. The Qur'an and the Sunnah exist among the Muslim Ummah and is guarded as per Allah's promise.
5. It is obligatory on every person to obey Allah and His Messenger ﷺ.
6. Literally, for the Muslims, the conduct of the Prophet ﷺ, is the best example.
7. The honourable companions have attained a great status in the path of understanding the religion. The Jama'at of the Sahabahs is the true representative of the religion of Islam.
8. Collectively, the Muslim Ummah is innocent and sinless. Therefore, in every era the jama'at representing the truth exists and this jama'at will remain until the Day of Judgement.
9. As an individual entity, no one is sinless except for the Prophets علیہم الصلوٰۃ والسلام.
10. To have such a belief about the approved Imams, that they have deliberately opposed the Qur'an and the Sunnah, is irreverence towards them and a dangerous mistake.
11. None of the Imams willed to compile all their *Ijtihad* and form a particular *Mazhab* based on following any particular person.
12. The essence of Deen is unity and harmony. 'Differences' is a temporary and provisional thing which should not be given much weightage.
13. The differences in Ummah is such a reality which was already prefigured.
14. The basic difference between the differences of the previous nations and that of this Nation is that with the differences among the previous nations, the truth was destroyed whereas in this Nation even after extreme differences, truth exists and will always prevail.
15. In Islam for any deed to be accepted, there are two fundamental conditions; *Ikhlas* (sincerity) and *Ittiba* (to follow).

16. Just as there is nullification of deeds, there is nullification of Iman as well.
    That is, carrying out certain specific or inappropriate actions in prayers, fasts, Hajj etc. render this pillar invalid, and similarly, certain deeds also render the Iman invalid.
17. There is no other way to safeguard oneself from the evils of 'Differences' than by adopting the Qur'an and Sunnah and the Manhaj of the Salaf.

These are those basic principles and directives that if not recognised, the proper understanding of Deen would not be attained and if not adopted no dawat of Islamic Deen would be truly complete.

Request: If any reader finds any knowledge based or research based mistake in this book, then please take the trouble to inform the author with proper evidence on the address given so that it can be rectified.

Introduction

Allah ta'ala says :

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ

وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ [Al e Imran : 105]

And be not as those who divided and differed among themselves after clear proofs had come to them. It is they for whom there is an awful torment.

A well known Hadith of Tirmizee with an authentic sanad where the Messenger of Allah ﷺ states, that the Jews are divided into 71 sects, the Christians into 72 sects and my nation would be divided into 73 sects. All of them would be dwellers of hell except for one (jama't). So the Sahaba asked, "O Messenger of Allah! Which is that jama't that will enter paradise?"

The Messenger of Allah ﷺ replied, that, which is on mine and my companions path.

Today, there are so many sects in the nation and each one thinks that they are on the right path. Unless we don't understand the history of sects, their beliefs and doctrines we cannot conclude who is on truth and who is away from the truth.

In this series, we will try to learn the principles of understanding deen. And shed light on the causes of differences and its solution. إن شاءالله

****

Pledge

The knowledge of religion is a trust, which is a responsibility of people of knowledge to convey it to the people. We fear الله and are afraid of ascribing to a person or jama't anything that is not present in them. Because according to Allah's command, an investigation will surely take place of the ears, eyes and the heart. And a lie is a very grievous betrayal. If we attribute any saying to any jamaat then neither earth will give us any protection nor will the sky give shade to us.

May Allah guide us to express the truth, understand it, deliver the truth to people and act upon it.

PART - I

Differences and Sectarianism in the Muslim Ummah

Nature of the term Differences

First of all we will learn what is known as *Ikhtalaf* (differences). Because it is essential to know the meaning and the concept of those things we are keen to learn and have an idea and draft in mind about it.

Ikhtalaf is an Arabic word which means to oppose one another and its antonym is *Itifaq* that means homogeneity and to unite.

And such a difference *(ikhtalaf)* where in people holding one type of opinion and thoughts form a separate group of their own is known as *Iftaraq*. This is when Sectarianism comes into existence.

That is why, when there is religious differences *(ikhtalaf)* and that too differences related to Faith and beliefs, it is called *Iftaraq*. And generally based on these differences, Sectarianism comes into existence.

That is why Allah ta'ala has advised the believers in the Quran,

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا [Al e Imran : 103]

That means, hold onto the rope of Allah firmly.

And then mentions, وَلَاتَفَرَّقُوا۔ That is, if you do not hold on to the rope of Allah firmly, it is likely that you will be divided into groups.

Allah ta'ala says:

"وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَّلَا تَفَرَّقُوا"

He did not say 'ولاتخلتفو'

That means, if it is not a difference of faith and belief, then it is not schism (division between groups). It is called dissension/ difference of opinion. This is *Ijtihadi* difference which was present in *Fuqaha.* Even the Sahaba had *Ijtihadi* differences.

But there was no secession, no schism and no sectarianism. The entire Muslim nation was united.

We should know that if it is *Ilmi* (knowledge based) difference or *Ijtihadi* difference, then it is the *Mazhab* (way of understanding) of the *Mujtahid.* Just as there were differences between Imam Shafa'i and Imam Abu Hanifa etc. Every opposing individual, if he is a *Mujtahid,* then it is his *Mazhab.* But a *Mujtahid* does not form a sect. Wherever his *Ijtihad* takes him, he decides according to it.

That is why, those people with thoughts and ideologies forms a *Mazhab* based on a particular opinion and ideology, even though they call it mazhab but ideally in Islam it is called *Firqah* (sect). Neither the Mazhab of the Imams is sects *'firqah'* nor their actual followers of the Mazhab is known as *Firqah.*

But if these differences gradually grow into differences of faith and belief then it will take a totally new form. Now even if someone desires to relate himself to an Imam, in Islamic point of view he has entered a *firqah.* Now to end the unity of the nation he makes his own identity. In which field? Not in Fiqh but in Iman (faith) and A'qeedah (beliefs). And this is Sectarianism.

Allah ta'ala says in Surah Ale Imran,

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنٰتُ ۚ
وَأُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝ [Al e Imran : 105]

Here Allah ta'ala has prohibited us from both schism

and even differences. That is, if anyone still commits to schism or differences after clear evidences from the Quran and sunnat are known, then for him is an admonition of a grievous punishment.

Here the difference *(Ikhtalaf)* mentioned is excluding *Ijtihadi Ikhtalaf.* But it includes all those differences *(ikhtalaf)* like personality worshippers, refusing to accept a Hadith obstinately even after knowing about it etc.

That means after receiving manifest decree of Allah and His Messenger one defer by saying my *mazhab* is this or I am a *muqallid* of so and so. All these are haram (prohibited), that is mentioned in this ayat. All the four Imams rather all Imams have prohibited us from such talks and such *taqleed* (blind following).

What is the reason of exempting *ijtihadi ikhtalaf?* That Hadith in which The Messenger ﷺ said a *Mujtahid* if he is right in his *Ijtihad,* then he gets two fold rewards and if he errs, he gets one reward anyways.

In another occasion, Allah ta'ala says:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ [Al-Anfal : 46]

And do not dispute lest you lose courage and your strength would depart.

In short, Allah ta'ala has strictly prohibited Muslims from *Ikhtalaf* (differences), from *Iftaraq* (sects) and from mutual disagreements. But Muslims have fallen in all these and shattered the unity of the nation.

Consequences and Repercussions of 'Differences'

Historically it is established that till the time there was unity in the nation inspite of differences there was unity and

there was no dissension, until then, there was glory in the nation. It showed glory and splendour in the world. But when they transgressed both in their faith and knowledge, so this transgression wiped off its glory and splendour.

And another hideous turn was that it now became difficult to call people to Islam. It became obstructed and surrounded by difficulties.

It is known that, when Dr. Ambedkar expressed his desire of becoming a Muslim to Maulana Azad, Gandhiji intervened and used this weapon of differences and Sectarianism and asked Dr Ambedkar which Muslim do you intend to become? Are you going to be a Shia' or Sunni? And even in Sunni there are several sects. And he said, if you don't wish to remain a Hindu then convert to be a Buddhist. In the end, Dr Ambedkar whether he became a Buddhist or not but he did not become a Muslim.

The differences among us is a big hindrance in the work of dawah, calling people to Islam. That is why, to understand the issue of differences is essential which is an important topic of this book.

We should understand this differences to its core.

What is the objective of this topic?

The important objective is that we recognise that face of the Ummah' which was present before these differences.

Because ikhtalaf, differences is such a thing that came later on. So what was the structure of the Ummah' before these differences? To highlight this structure, this book is written.

May الله bless us to know the truth and to accept the truth.

Referring to all the Messengers, Allah ta'ala says in the Quran, Indeed this your religion, is one religion, and I

am your Lord, so worship Me. (Surah Al Ambiyah- verse 92)

At present, it is very important to reach the truth, those facts which are absent from our minds or it has been concealed from us. That, if every prophet's nation is one Ummah and yet there are differences and the Ummah of our prophet ﷺ will be divided into 73 sects, that is, the differences are even more than those of previous nations which means that, it's a conspiracy with this nation to hide the truth. As mentioned earlier, if there was no conspiracy behind this Ummah, then Dr. Ambedkar would have been a Muslim. It would have been impossible for the British to dominate this country had they not divided the nation into sects. The causes of downfall of the Muslim rule in Spain and Portugal is due to the differences among Muslims.

It's a conspiracy to keep this Ummah always divided so that they always remain dependent on others.

When this Ummah transgressed, it only repeated the history of previous nations. As Allah ta'ala has delineated in Surah Nuh verse 23, when their people said on the dawah of Nuh عليه السلام , " do not leave your Gods and do not leave *Wadd, Suwa, Yaguth, Yauq* and *Nasr.*"

This was that Nation's lunacy and senselessness, that, they had the audacity to reject the call of a Prophet while luring people to stand firmly on the religion of their forefathers.

Today, when we call those people of the Ummah to Tawheed who are maculated in the dirt of shirk and grave worshipping, so don't we get the same reply as that of people of Nuh??

In this article, we will unveil the conspiracy of these anti Islamic elements.

Types of Differences

The Scholars of Fiqh have divided the "knowledge based differences" with respect to deen (religion) into different types.

Types of 'Differences' According to Imam Shafa'i رحمه الله

A book *' Ar Risalah '* by Imam Shafa'i رحمه الله on principles of Fiqh is the first book in the entire world written on principles of knowledge. There is one section in this book as *Al Ikhtalaf.* And indeed *Ikhtalaf* (differences) is a subject of principles.

He was asked, that the people of knowledge differed earlier and later on too and *ikhtalaf* has always been there, so is there room for *ikhtalaf* in the *shari'at?*

Imam Shafa'i رحمه الله replied, *Ikhtalaf* (differences) are of two types;

1. One type of *Ikhtalaf* is that which is Haram.
2. The second type is that in which I cannot rule if it's Haram.

He was asked, then tell us only about *Haram Ikhtalaf.* Because once we know of Haram Ikhtalaf then we can know by itself that which is not Haram.

He said, all those things on which Allah ta'ala has established his proofs, in his book or through the Prophet's mouth (Hadith), and that too with clear proofs, then *Ikhtalaf* differences is not permissible. And he added one more clause, that, *if someone knows or has knowledge about it*, then for him it is not permissible to have a different opinion.

That is, one who couldn't know of something he could have a different opinion. But this would be *Ikhtalaf* (a difference) in ignorance.

What is manifest evidence, we will look into that by giving examples.

Let us see what Haram ikhtalaf (differences) is and that ikhtalaf which is not Haram, that is, permissible ikhtalaf.

A. Haram Ikhtalaf:

What is meant by clear or manifest text or *Nas bayyin'?*

For example, there are several verses in the Quran on expiations *(kaffaraat)*. Like, in (Surah Maidah, verse 89), here, the expiation of breaking an oath is feeding 10 needy people. It's limited to 10 only. It cannot be 11 or 9. If someone differs in this, then it is Haram. Because this is clearly against the Quranic verse. That is why, this difference (ikhtalaf) would be against clear verses and *Nas bayyin.*

B. Permissible Ikhtalaf:

Those Quranic verses in which there is room for interpretation, Like, in Surah al Baqarah verse 228, where Allah ta'ala says, the divorced women should observe iddah in three *Qura'* (monthly period). Here, *Qura'* either implies days of purity or those of menstruation, both are a possibility. Because in Arabic language, this word refers to both of them.

So if someone says that, menstruation is being referred here and others say that it's referring to pure days. So, according to Imam Shafa'i, both the meanings are possible. So if someone interprets it and applies it for menstruation or if someone applies it for purity, then I wouldn't constrain its scope of differences. I would say, fine, if this is what is in your *Ijtihad* (reasoning) then say

that. If I have another *Ijtihad* for it I will say that. This is not Haram. Similarly, there are other examples which are causes of differences. This example was mentioned just to explain the statement of Imam Shafa'i.

Types of 'Differences' According to Allama Ibn Al Qayyim رحمه الله

Allama ibn Al Qayyim writes, the *Ikhtalaf* (difference) mentioned in the Quran is of two types.

Although, Ibn Qayyim is from eighth or ninth century Hijri and Imam Shafa'i is from the second century Hijri. But when there is homogeneity in Manhaj, then the same type of inferences are found. That is why, it is said, if you want to know the Salaf Saleheen, then have a look at all those books written on this subject from the time of Sahabas until now. You will find harmony in each one of them and would not be able to guess in which century it has been written.

Anyway, Allama Ibn Al Qayyim writes that there can be two types of *Ikhtalaf* (differences) in the understanding of the Quran. First type is that, in which, the ones who are differing are all condemnable and corrupt. And they are those people who differ by means of interpretation. And here, *Taweel* (interpretation) implies false interpretation. That is, to fabricate the meaning of an ayat into another direction.

And the *Taweel* that Imam Shafa'i was referring to is *Taweel Haq*. That means, the word Taweel is used in two meanings, *Taweel Haq* and *Taweel Batil*.

He quoted a verse:

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ
وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ [An Nisa : 115]

And whoever opposes the Messenger ﷺ after guidance has become clear to him and follows other than the way of believers, We will turn him to what he has turned to and We will burn him in hell, and it is an evil destination.

A'llama ibn Al Qayyim says this verse mentions of three things. That someone acts against the orders of Allah after guidance has become clear. And where do you get guidance from?

1. From the Book
2. From the Sunnah
3. From the Ijma' of Sahaba and the Ijma' of Ummah.

Therefore, if someone acts against the Quran, against the Hadith and abandons the way of Muslims and adopts the way of others, that is, he ignores all these three evidences and then adopts his own course, he has strayed very far away. This is a grave *Ikhtalaf* (difference). And it is Haram. And such a difference is condemnable.

And if the difference is such that it is neither against the Quran, nor against a Hadith nor against any *Ijma'* of Ummat then there is room for such a difference. And such an Ikhtalaf (differences) existed among the Sahaba also.

Permissible differences and condemnable differences

The conclusion from the statements of both Imam Shafa'i and Imam ibn Al Qayyim is, that, there is one Ikhtalaf (difference) which isn't condemnable, that is, there is no explicit contrariness from *Nas Quran* nor from Hadith nor from *Ijma ummat.* Such a difference is permissible because these kinds of differences have fact-based causes.

The other Ikhtalaf which is condemnable and unlawful is that, in which there is no valid Sharai excuse.

This also has so many causes for it which will be mentioned later. Although in the Shariat, any kind of Ikhtalaf is never encouraged.

Rulings on the One Who Differs in Haram or condemnable differences

Here, one thing is to be noted and remembered that, how ever *Nafs Ikhtalaf* (Ikhtilaaf itself) is, whether Haram or condemnable, is one issue. And what rulings are brought into play on those who differ is another issue. That is, whether you call him *Kaafir,* or *Fasiq* or *Fajir* or a *Bida'ti.*

There is also a third issue, that the followers of the one who does *Ikhtilaaf.* People, who either accept him or reject him.

Hence, there are three matters here regarding *Ikhtalaf.*

1. Nafs Ikhtalaf (Ikhtilaf itself)
2. The one who differs
3. Those who either accept the opinion of the one who differs and those who do not accept it.

These are the three issues in which there should be no mix up.

It could be possible that the *Ikhtalaf* is not permissible according to *Sharia,* it might be condemnable, or it could be gravely impermissible or *Haram.* However, the one who differs is not condemnable according to *Sharia,* as it could be that he is unable in his stand for differing and the proofs and evidences are not as clear to him as it should have been.

In that case, the ones who differ on a matter would not necessarily mean they are condemnable; rather, it could be that, the one who differs is rewarded in the sight of Allah if he has issued a *fatwa* with his knowledge and experience along with good intentions even if it went against Quran and Sunnat. Provided the intention was pure and he has

taken all efforts to know the truth and he had the capacity of knowledge and *Ijtihad* too (theoretical understanding)

That is why; it is not right to say,"If so and so says this then he is also like that." It is not necessary.

It is the *ulamas'* precept that every person who commits a Bid'at (an innovation) is not a *Bid'ati* (innova).

Every person who commits *Kufr* (disbelief) is not a *Kaafir.*

Every person who commits *Shirk* (polytheism) is not a *Mushrik.*

And one should not even call them that. If their act is termed as *shirk* in the Quran and Sunnat, then it can be said that his act is *shirk,* likewise his act is *Bid'at,* his act is *Kufr.* But it doesn't necessarily mean that every doer of an act or deed is either *Bid'ati* or *kaafir* or a *Mushrik.*

Because, there are some conditions to pass such a (decree) fatwa on him or attribute him to it.

The rule is, firstly, one should be aware that the person is saying a thing consciously and not by mistake or in a state of forgetfulness.

Secondly, his fallacy should be established through evidences that are completely factual and manifest.

SUMMARY

In short, if a person in ignorance or inadvertently or under pressure or forcibly falls into a *Bid'at* or *Kufr* or *Shirk,* he would not be labeled as *Bid'ati* or *Kafir* or *Mushrik,* however, his act would be attributed according to what is appropriate based on proper knowledge.

This is an important matter which should be understood precisely.

Even among the *Sahabas* too, many of them

committed such an act, and the Messenger of Allah ﷺ forbade them. But he never said you have turned a *Kaafir.*

Once a Sahabi said, " ماشاءالله وشئت"

Meaning, what Allah wills and what you will, it will be that way.

He made parallel the will of Allah with the will of His Messenger. So the Messenger ﷺ asked, "Have you associated me with Allah"? That means, you have made a grave mistake. You shouldn't say like that. Saying such a thing is *shirk.*

But he didn't say you have become a *Mushrik.*

Similarly, during one of the battles a few *Sahabahs* requested to the Prophet ﷺ that the way the disbelievers hang their weapons on a certain tree as an omen for their victory they too wanted the Prophet to appoint a tree for the same purpose. The Prophet ﷺ was annoyed and rebuking them said, are you demanding a thing similar to that of people of Musa when they asked Musa عليه السلام, appoint for us an idol the way the disbelievers have in plenty.

Though, this demand of the *Sahabahs* is indeed *Kufr,* but by itself they did not turn *Kaafir.*

Because, this was said in ignorance. They were not aware of its consequences.

Allah ta'ala says in the Quran, if someone is compelled to utter words of *Kufr* but his Iman is concealed in his heart, then he is not accountable for it. Although he has uttered *kufr* but did not intend it from the heart. Had he said it with intention from the heart then he would be *kaafir.*

There are three *sharai* excuses.

1. An act done by mistake
2. An act done in ignorance
3. An act done due to compelling in which he has no

intention. That is, an act done forcefully.

Condemnable differences due to blind following

Another dimension of condemnable Ikhtalaf or Haram Ikhtalaf is that, which is seen on the basis of religious prejudice and the Ikhtalaf done by blindly following of personalities.

In one era, differences on the basis of religious prejudice and blind following of personalities was at such a peak that even the *Ka'bah* which is the only *Qiblah* of the Muslims, was divided into religiosity. And every one made their own separate *Musallah* and every *Musallah* had their own separate *Imam* who was bounded to that particular *Mazhab* as the people from different *mazhab* were not ready to pray behind one *Imam*. That is, there came a time in the Muslim *Ummah* that every person following a certain *mazhab* considered people following other *mazhab* as spurious, their prayers invalid. To the extent that, they started considering their opponents as *Ahle Kitab,* whereby they can eat of their slaughtered, marry their daughters but they themselves can't give their daughters to them, can't offer prayers behind them, and can't offer their funeral prayer. There are several other similar things written in the books of *Fiqh*. The *Ikhtalaf* were so aggravated, that there were four *Musallahs* around the *Ka'bah*. One *Musallah* of Imam Shafa'i, one of Imam Abu Hanifa, one of Imam Malik and one of Imam Ahmed bin Hambal. The four *Musallahs* were linked to the four *Imams*. There were four *Azans,* four *Iqamats* and four *Jama'ts*.

They divided the first house of Allah's worship on the earth. What was it, that it was divided?

It is blind following *(taqleed)* and prejudice. This blind following of personalities based on prejudice is condemnable in *shari'at* and then the differences based on this *Taqleed* are also condemnable.

Likewise, every difference that contradicts manifest verses falls in the same category. For example, prohibition of fornication, prohibition of *Mutaa* (temporary contractual marriage), prohibition of interest, prohibition of intoxicants and several other such matters those are prohibited and are definitely confirmed from Quran and Sunnat. And there is even *Ijma* of the *Ulamas* of this nation. So if someone makes fornication or *Muta'a,* Halal, then he is condemnable.

Likewise, the uprightness and trustworthiness of Sahaba that is, their reliability in reporting from the Messenger ﷺ is confirmed by the *Ijma' Ummat.* So, if someone opposes the *Ijma Ummat* and abused the *Sahabahs* and considers them wrong, then it comes under condemnable *ikhtalaf.*

Permissible Differences and their level

As mentioned earlier, all those differences which does not include condemnable and Haram Ikhtalaf are permissible.

But then, this 'permissible differences' is of two levels:

1. Permissible differences without aversion
2. Permissible differences with an aversion.

Imam Bukhari رحمه الله has included a section in his Sahih titled **"To Leave Good Deed For Fear Of Crisis".**

That means, if doing something is better or desirable but by doing it there is fear of trials *(Fitnah)* then not doing it is better, provided the act or deed is not obligatory*(Wajib),* its only better if done. And if the deed is just permissible, then in such circumstances it should be left out in the first

instance.

The matters of *Wajib* (obligatory) and *Haram* (prohibited) are different. That is, if the circumstance is not of forcefulness then, Wajib is to be done in every circumstance and Haram is to be left in every circumstance. However, if something to be done is of prime level then it could be left if there is a fear of trials.

Then Imam Bukhari has given an example; that of construction of Kabah.

The Messenger of Allah ﷺ said to Aisha رضي الله عنها regarding the construction of Kabah, "Aisha, had your tribe, that is, Quraish of Makkah, not been close to the era of Kufr, I would have demolished the Ka'bah now and reconstructed it on the model of Ibrahim عليه السلام. But I fear that they will gossip, he has wiped out the signs of our forefathers too."

Here, one should note that, during the construction of Kabah, due to lack of resources, the Quraish of Makkah couldn't construct it according to Ibrahim's model. Then during the governance of Abdullah bin Zubair, he constructed the Kabah on Ibrahim's model as per the wishes of the Messenger of Allah ﷺ. However, during the reign of Banu Ummayah it was reconstructed as it was earlier. And later during the Abbasid's reign, he ruled to demolish the structure that stood during the Ummayids reign and reinstate the structure in the model of Abdullah bin Zubair. However, the Ulamas of that era prohibited them from doing so and till now it stands on the same foundation as that of the Banu Ummayah. And the area which is left out is known as Hatim around which one circumambulates.

A'llama Hafiz ibn Hajar A'sqalani in his book *Fath al Baari,* which is a commentary of *Sahih al Bukhari,* refers to

this Hadith and mentions various guidelines and principles that, by performing an act that is good, if there is a fear of spreading of mischief, then it can be left for some time till the Fitnah remains. But it cannot be abrogated. Because those commands that are evident in the Quran and Sunnah cannot be abrogated by anyone. Although, for a little while it can be discontinued on the grounds of expedience. Later, when there is no more fear of the mischief then the command is to be practised again.

This has become the principle and rule.

Permissible Differences- causes and its kind

Now we will start with another section regarding differences, which is related to causes of differences.

First of all we will mention the causes of legitimate and permissible Ikhtalaf. Since it is limited and there is not much scope, and that it is an important issue and having knowledge about it is essential.

On the contrary, the condemnable differences have no head or tail and it is unlimited. The way, the scope of ikhtalaf (differences) is not defined, similarly, the causes of ikhtalaf is also not defined. But we will mention later on, the underlying causes of condemnable differences too. ان شاءالله

First of all we will mention those basic causes of Fiqhi differences of the *Mujtahideen.*

Basically, it has five causes which can be numbered;

I. The rules of *Shariat/Deen*, that is, the wordings of The Book are in such a style that there is a possibility.

That is, various meanings are inferred or can be extracted from certain texts. Likewise, it is natural to

witness a difference in understanding its meaning among the Fuqaha. But this is an *Ijtihadi Ikhtalaf* and not an *Ikhtalaf* of *A'qeedah* (Belief) and Iman (Faith).

II. The Shariat has adopted being tacit in various commands. So that the inheritors of the Prophet, that is *Ulama* and *Fuqaha* will themselves deduce the commands by their *Ijtihad* by referring to The Book and Sunnat.

So a difference in such Ijtihadi rulings is natural.

III. Differences in certain rules and guidelines for the principles of *Ijtihad.*

That is, those principles and rules on the basis of which *Ijtihad* is done, few of them are that, which has differences.

For example, the practice of people of Madinah was a reference or a standard for Imam Malik رحمه الله. If in a matter, he found the people of Madinah on a certain practice, then he would not go for ijtihad, rather he would take that practice as the basis and pass his *Fatawa.* Though, other *Fuqaha* are of the opinion that, it is not necessary that the people of Madinah are on truth every time and in every matter because by then the Sahabas were dispersed to different cities. During Imam Malik's time, the Sahabas were also present in Kufah, in Makkah, in Basrah, in Egypt, in Syria and in Yemen too. Then how is it that only when people of Madinah practices or follows something it is an evidence and if people of Egypt follows certain practice then it cannot be considered as evidence. Regardless of this, that whether Imam Malik's view point is correct or not but this *Ikhtalaf* of principles is also a cause of differences in Fiqh and it is permissible.

IV. The commands in the *Shari'at* are valid in different ways.

That is, the *Shari'at* itself has provided different commands on a certain matter and all of them are legitimised.

For example, in the matter Hajj. Hajj is valid in three types. One can perform *Hajj Tamatta'*, *Hajj Qiran,* and *Hajj Ifrad.* Each Hajj is different from the other and each one has different rulings. Now, there was a difference of opinion among the *Ulama* of the Ummah as to which Hajj is more preferable. But, those who followed later changed its course and made any one of them their *Taqleedi Mazhab* claiming that in their *Mazhab* this is better.

V. Differences among the *Fuqaha* in their knowledge, capabilities and skills.

The *Fuqaha* of the *Ummat* are not the same in their knowledge skills. Rather, differences in their knowledge skills were always there and it's still present and this difference will always remain. Each one has different knowledge skills and abilities.

The knowledge of Hadith that Imam Ahmad Bin Hambal had none of the four Imams had. When the knowledge skills are different then difference in *Ijtihad* is inevitable.

First causes of differences

I. Examples of differences due to scope in the style of texts of Quran and Hadith

Below are mentioned the possibilities in the style of texts of the Shari'at, that is, the manner of text of Quran and Hadith.

Overall, the style or manner in which The Book and

Sunnat is narrated is observed in three manners.

a. Nas Qatayi (Definitive text)

That is, such a phrase, whose meanings are so manifest that there is no scope of any possibility.

Example of *Nas Qatayi* (definitive text)

Generally, *Nas Qatayi* in Quran is found in those verses where there is mention of expiations, mention of limits or the allotment of inheritance. Here, the quantity is defined and explained that, these are the limits of Allah so do not transgress.

1. In the verses of oaths it is stated that if anyone swears and then breaks his oath, his expiation is to feed 10 needy or clothe them or free a slave.

All three are optional. And if one is not able to carry out any of these, then fast for 3 days.

2. During Ramadan if someone fulfills his desire with his wife and breaks his fast, his expiation is to free one slave and if he does not have the capacity to do that then he may fast for two months consecutively. And if he is incapable of that even, then he has to feed 60 needy.

And even for *Zihar,* the expiation is the same.

3. An unmarried fornicator is to be flogged a hundred times. And if someone accuses a chaste woman and does not present a witness so he is to be flogged 80 times.

All these are defined commands in mentioning quantity. Here the Ulama have not done any Ijtihad nor is there any scope for it. Although, there is room for Ijtihad in these cases in another aspect.

In expiation for oaths, if one has to fast so whether it has to be consecutive or there could be gaps in between? Etc. Etc.

We now know that, the commands in Nas Qatayi, are

absolutely defined. According to Imam Shafa'i, whoever differs in this, then such a difference is Haram.

b. Zahir (obvious)

That is, from these phrases or wordings one of the meaning is understood straightaway but there is a possibility of another meaning too. However, for this possibility additional evidences are required. Whereas, the first meaning is understood as it is.

Examples of Nas Zahir

1. The verse in the Quran,

[Al In'aam : 141] وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ

Meaning, the Zakat on grains is to be offered on the day of reaping of the grains from the fields.

This command of Zakat on grains apparently does not have any minimum quantity which is called Nisab, rather, seemingly it says every quantity has Zakat on it whether small or large.

However, there is one possibility that there could be a *Nisab* that is a minimum defined quantity upon which the Zakat is obligatory otherwise nothing.

Therefore, it is elaborated in a Hadith as stated,

ليس فيما دون اوسق صدقة -

That is, there is no Zakat on grain quantity less than five *wasaq*.

One wasaq is sixty *Sa'a* and one *Sa'a* is approximately two and half kilos.

Majority of the honourable scholars agree upon the *Nisab* for Zakat interpreting the apparent meaning of the verse based on this Hadith. That is, they do not endorse Zakat on cultivated grains whose quantity is less than five

Wasaq.

Whereas, the Ulama Ahnaf are not convinced with *Nisab* based on *Zahir* Nas and they advocate Zakat on the harvest of the fields without minimum *Nisab,* whether the harvest is little or large. This difference is due to this possibility which is found in the mentioned apparent text in the Quran. Although the *Maslak* of majority is appropriate.

The *Fuqaha* have evidence for all those verses in which they had interpreted *(Taweel).* But it is another issue that, for some the evidence would be a weak one and for others it wouldn't be a weak. This possibility remains and it results in differences.

We understand that, *Taweel* is to divert from the apparent meaning of its original text or *Zahiri Nas* and apply a probable meaning with evidence.

Most of the differences that *Ulama* and *Fuqaha* have among themselves are due to these causes. The possibility in *Nasus* has permitted them for *Ijtihad.* Rather, it has opened doors for *Ijtihad.* And, when the doors for *Ijtihad* were opened, each one according to their understanding and their skills and capabilities have done *Ijtihad* and issued their *Fatwas.*

But they never asked anyone to blindly follow them *(Taqleed)*

2. There is a verse in the Quran which says,

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

[Al- Araf : 204]

And, when the Quran is recited, then listen to it and pay attention that you may receive mercy. (Surah Al Araf, verse 204)

The apparent meaning is, when the Quran is recited,

listen to it quietly. Since the command is absolute, Imam Abu Hanifa's رحمه الله *Ijtihad* on the basis of this verse is that, when the Imam recites the Quran in a prayer, the followers are to listen to it quietly and not say anything.

The statement of Imam Abu Hanifa رحمه الله was on the basis of apparent meanings of the verse. But there is possibility in it. Because, in a Hadith the Messenger of Allah ﷺ said, the prayer is deficient, it's deficient, it's deficient without Surah al Fatiha. (Bukhari and Muslim)

Here the Hadith is applicable for both the general as well as *Nas Quran.*

This *Ijtihad* of Abu Hanifa was because he couldn't get a Hadith. And due to this *Ijtihad,* he would be rewarded by الله.

But his blind followers made it their rule. And inspite of getting the Hadith, they are insistent on the *Fatwah* of Imam Abu Hanifa. This blind following of *Imam* is a major cause of differences.

And it does not end here. To prove themselves right, they made false narrations and ascribed it to Ali رضي الله عنه that," I would rather prefer that a hot ball of fire be placed in my mouth than recite Surah Fatihah behind the Imam".

There are several examples for *Nas Zahir.* We will give just one more example and proceed further with the topic.

3. Allah ta'ala says in the Quran, "The woman, whose husband has passed away, has to observe *Iddah* for four months and ten days."

The apparent meaning of this verse is that, every woman whose husband has died has to observe *Iddah* of four months and ten days.

There is another rule in the Quran that the woman

who is pregnant, her *Iddah* is until child birth.

So, now another situation arises, that, if a woman's husband has passed away and she is pregnant, then what is to be done? Is she to observe the *Iddah* for four months and ten days or does her *Iddah* lasts until child birth? Here there are both possibilities as in this case both the attributes are found in the woman.

Here, the *Fatwa* of most of the *Ulama* is that the *Iddah* of a pregnant woman would be till the child birth. Even if the child is born the very next day after the death of the husband. Although, the proposition of certain other *Sahabahs* is that, the woman observes that period of *Iddah* which is longer between the two. But this proposition is not popular. And Allah knows best!

c. Mujmal (Not Clear)

That is, those styles in which several meanings have similar possibilities without giving preference to any one meaning. Examples of each are stated ahead.

Examples for Mujmal

1. The word *Qur'a* in Arabic language is used for both; the pure days and the menstrual days. Allah تعالى states the Iddah for the divorced woman,

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ [Al - Baqarah : 228]

Divorced women shall keep themselves in waiting for three menstrual courses.

That is, divorced women should keep themselves waiting (for another Nikah) for three *Qurus*.

Imam Shafai رحمه الله said, the waiting period of a divorced woman is three purity periods. Whereas, in front of majority of the scholars the *Iddah* is three menstrual periods. The cause for this difference is vagueness in the term *Qur'a*.

There are several other forms of vagueness;

Sometimes, there is such a possibility in the word itself that more than one or two meanings are understood but the preference of the word is not understood. Then, for preference external evidence that is not present in the Quran and Sunnat is required, like a *lugat* (dictionary).

And, sometimes it is like, several meanings come to the mind and we do not understand the case.

For example, 2

أَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ [Al - Baqarah : 43]

Establish your prayers and pay Zakat.

Now, a person cannot offer prayers just by listening to this. And merely by this statement he would not be able to pay Zakat. How much he would give, when would he give, how he would give, he wouldn't understand all that.

He does not know the concept of prayers. Whether he would do one *Ruku'* or two *Ruku's* he has no idea. This is *Mujmal* (not clear).

What is the ruling for Mujmal?

The principle rule of *Mujmal* is that, if you get such a command from Allah or his Messenger then wait for a while. Wait and look for details in other verses of the Quran or Hadith. Because it is not possible that Allah ta'ala gives a command and it is not explained and just left like that.

One can leave it for a while or for a few days if the time to act on it is not yet arrived. For that moment it could be left out as *Mujmal* but when he has to act on it, it will be essential that its details are known.

Therefore, When the Prophet ﷺ, returned from *Meraj* with the command to offer prayers, the next day morning *Jibraeel* عليه السلام came to him and led him, to offer the

5 prayers in their first hour.

The next day he came again and led the five prayers at its last time with full details and explanation. What would be the state of each prayer, the number of rakats etc. etc. *Jibraeel* ﷺ taught the prayers to The Prophet ﷺ in two days and said the timing of the prayers are in between these two timings I have prayed, the first/starting hour and the last/ending hour. So all the details of اقیموالصلاۃ the Prophet ﷺ received from *Hazrat Jibraeel* ﷺ and the Ummat received from the Prophet ﷺ. That is why, the Prophet ﷺ said,

" صلوا کما رائیتمونی اصلی " (صحیح البخاری)

Offer your prayers as you have seen me praying.

And regarding Hajj he said,

"خذواعنی مناسککم" (صحیح المسلم)

Learn the procedure of Hajj from me_

That is, I am showing you the way practically so learn it from me.

So, اَقِیْمُوا الصَّلٰوۃَوَاٰتُوا الزَّکٰوۃَ and خذومناسککم are *Mujmal,* whose description is known from Hadith. Sometimes the description of Quran is obtained from Quran only, sometimes the description of Quran is obtained from Hadith and sometimes a Hadith describes a Hadith.

3. When the ayat of Quran, about fasting was revealed, that you eat and drink until the white thread is distinct from the black thread, few *Sahabas* kept two threads under their pillow, one black and one white. When black thread was being distinguished from the white thread, they would stop eating *suhoor.* When the Prophet ﷺ came to know about this, he said, "Your pillow would be very long... He said, it does not imply those threads, it implies the morning white sky from the morning dark sky"

The essence of the topic is that the style of statements of the Shari'at is not of one manner, one type or of one standard. Hence, the *Fuqaha* have divided it into 3 parts namely *'Nas Qatayi'*, *'Nas Zahir'* and *'Mujmal'*.

And wherever there is a possibility of other meaning then there is *Taweel*. And that which is *Mujmal,* prior to acting on it, its details must be found first. Because, without finding its details, to act on it is not possible and one should not even attempt.

When Ahle Quran (Munkereen Hadith), read the verses (78) of Surah Bani Israel,

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ط

[Bani Israil : 78]

They said, only 3 times is mentioned so there are only three prayers that are obligatory. This misguidance is due to rejection of Hadith. We get all the details of prayer from the Sunnah of The Messenger of Allah ﷺ. Disregarding Hadith will misguide man. The wordings of Imam Shafa'i رحمۃ اللہ علیہ, that, "one who holds to Quran and says that Quran is the only evidence for us, such a man will be misguided." Since, only Quran does not mention all the commands and purpose of Shariat.

II. Second cause of the Differences :

Examples of Those Matters in which the Shariat has adopted being Tacit

In a Hadith of Sahih Muslim, the Messenger of Allah ﷺ said, there are six such things if you have to exchange it with the same things that is selling dates with dates or selling wheat with wheat or barley with barley, gold with gold, silver with silver and salt with salt. These 6 things were mentioned. So if such a transaction is to be done, then

there should not be any disproportion while selling. If you want to buy one kilo then you should sell one kilo only. Whether it's good or bad, it is irrelevant. If you are exchanging 10 rupees dates with 100 rupees dates, you can give one kilo and get one kilo only. You cannot take 1 kilo dates of 100 rupees by giving 10kgs of dates at 10 rupees. This would account to interest. In the Hadith, only 6 things are mentioned. The *Shari'at* is tacit on the retail of other things. As to what would the ruling be on other things like rice, pulses, barley, jowar, whether there would be interest on it or not, this is an issue.

What is the ruling for it? Can we find out the ruling by *Qiyas*? Or can we exchange other things as and how we wish?

Basically, here, there are two view points. One viewpoint is that of *Zahiriah*, who reject the validity of Qiyas as they say, there is no *Qiyas* in *Shariat.* Allama ibn Hazm is the *Imam of Zahiriah* and his books are *'Al Mahlah'* and *'Usool Ahkam'* etc. He has rejected Qiyas with serverity and refuted it. And says, *Iblees* was the first one to do Qiyas. He said, O Allah! You have created me out of fire and created man out of mud. My reasoning does not let fire to bend in front of mud. Hence, I wouldn't prostrate to him.

So he says, through Qiyas, *Iblees* proved he was superior, hence, Qiyas is wrongful in Shari'at.

Secondly, the Messenger of Allah ﷺ said, the things on which the Shari'at is silent, is absolved.

Zahiriah does not accept Qiyas as reasoning at all. They say when the *Shari'at* is silent on a thing, then that is absolved for us.

And majority of *ulema* adopts Qiyas, on those things where the *Shari'at* is quiet and they rule that this is *Halal*

and this is *Haram*, this is *Wajib* (obligatory) and this is *Mustahab* (desirable) etc.

That is, if anything similar to it that is *Wajib*, then they say, this is also *Wajib*. Anything similar to it is Haram then this also becomes Haram.

This way, majority of scholars consider *Qiyas* as a way of drawing inference and the evidence for this is present in Quran and Hadith. That is why; even *Qiyas* is to be accepted.

Without *Qiyas*, man may fall in contradictions. An extremely wrong thing would sometimes be Halal and sometimes made Haram. That is why, we have to accept *Qiyas*. Allama ibn Taimiyah, Ibn Qayyim said, *Qiyas* is that scale or reference with which one can identify the truth from falsehood.

Provided, the *Qiyas* should be legitimate. That is, one who has insight and complete knowledge of the contents of Quran and Hadith, only such a person can offer a correct *Qiyas*.

Otherwise, the fact is, through *Qiyas* a lot many Hadith had also been left out and confusion and doubts were also created in a number of Hadith. That is why, majority of scholars say, although *Qiyas* is essential but it is ranked fourth in the level of validation.

Quran - Sunnah - Ijma - and then followed by Qiyas.

There are a number of proofs from the Quran and Sunnat to accept *Qiyas* as an evidence.

1. Allah ta'ala has mentioned the ruination and destruction of the past nations in the Quran particularly the incidents of Banu Nazir and Banu Qaridhah. In Surah al Hashr,

"فَاعْتَبِرُوا يَاأُولِي الْأَبْصَارِ"

O people of Understanding! Take lesson from this.

That means, from their plight draw Qiyas of your situation. That means, because of their evil and bad deeds the plight that occurred with them can also come upon those who act like them. That, it indicates, when you observe a ruling, you should reflect on its causes and effects and if you find it in something else, then the same rule applies. Shari'at does not differ among similar things.

Once a woman came to The Messenger of Allah ﷺ and said, "My father was obliged to perform Hajj. He was financially capable. He could have performed hajj but he didn't. So shall I perform Hajj on his behalf?" So The Messenger of Allah ﷺ did not directly say, yes! do it. Firstly he asked," Tell me, if there was a loan on your father, and you paid the debt would it not benefit him?"

She said, "yes".

The Prophet said,"This is the debt of Allah, therefore, to fulfil it is a greater obligation."

In this, human debt was attributed to the debt of Allah or the loan of Allah on human debt. As though it was an indication to proceed even in other issues, if similarity is seen, it is the same order. It means that, these are those orders in which the Shari'at is tacit, so Ulama has two different viewpoints about it.

1. If the Shari'at is silent, do not prod. Consider it Halal. Because it is silent deliberately. It's not silent out of forgetfulness. This viewpoint is of *Zahiriah.* But this viewpoint is *daeef* and weak.

2. Majority of the Islamic scholars, from the Sahabas till today are convinced of *Qiyas*. Hence, they search for simlitudes from Quran and Sunnat in those matters and once they find it, they pass ruling through *Qiyas*.

However, going to such an extent in *Qiyas* that, leaving a Hadith on the basis of *Qiyas* is not correct.

Hence, Imam Ahmad bin Hambal says, that *Qiyas* is like *tayammum.* As you get evidence from Quran and Sunnat, is same as when water is available, then he is not permitted to use mud.

Therefore, if you get evidence from Quran and Sunnat, then one should not even eye on *Qiyas.*

Regarding *Qiyas,* it has been clarified that, while resolving a matter, if it is not found in the Quran, in the Hadith nor the Ijma' of Sahaba, then through *Qiyas* its ruling should be found out.

If there is no *Qiyas,* then strange and bizzare types of contradictions come into picture.

Ibn Qayyim writes, the *Fuqaha* have their own distinct personal opinions on the topic of *Qiyas.* Some deny it totally like the *Zahiriah.* And some, use it almost everywhere. They even use Qiyas in the section of *A'qeedah.* Like the *Mo'tazilah, Asha'erah* and other misguided sects. Rather, actual divergence occurred from here only; when *Qiyas* was observed on the creator to the creation and the creation to the creator thereby *Qiyas* was used more than it was required and hence, this also became a cause of deviation.

About *Qiyas* it is clear from the topic that the correct stand is of that group who draws *Qiyas* by avoiding it in extremities. Like the way the *Sahabahs* used to do. We will give one more example of the *Qiyas* of the *Sahabahs* and end the topic here.

In the matter of inheritance where, the brother of the deceased inherits along with the paternal grandfather of the deceased, the Sahabas differed as to whether the brother is

also a heir with the grandfather or not.

One group thought that the brother doesn't become a heir along with the grandfather because in the absence of the father the grandfather is made heir in his place. So, those people who were held back by the father, they will be left out by the grandfather too. And this ruling is universally accepted that the brother is not a heir in the presence of the father. Therefore, the *Qiyas* says that the brother does not become a heir along with the grandfather even. This was the view point of one of the group of the *Ulema Sahabah.*

The other group thought that the brother does inherit along with the grandfather. They had another way of inference.

They said, both of them are related to the deceased through the father only. Therefore, the relation of both of them with the deceased is through that way only. So, if one of them goes through this link and inherits and the other goes through the same link then why would he not inherit? So they said, our *Qiyas* is that, the brother would also be a heir along with the grandfather.

This difference is likely and permissible. That is why, based on these differences, we should not establish wrong viewpoints, skepticism and doubts about the *Mujtahid.*

However, if, in a matter there are more than one *Ijtihadat,* then one should look for preference. Many people do not understand that, in cases of *Qiyas* and *Ijtihad* there are preferences or priorities.

It is not the case of truth from falsehood or Iman and disbelief. Rather, it is a matter of that which is practiced and that which is obsolete.

III. Third cause of the Differences

Differences in the Rules of Fiqh or Differences in the *Manjaj* (methodology) of *Ijtihad.*

1. For example, 'the practice of the people of Madinah' is a proof for Imam Malik رحمه الله, although it was not a proof for other Imams.

Here, a matter of *Fiqh* about the obligation of Zakat on fresh fruits and vegetables in which the opinion of Imam Malik رحم الله is that, *Zakat* is not obligatory on it and majority of the scholars also have the same opinion and the evidence for them is the practice of the people of Madinah. They say that, the people of Madinah used to grow fruits and vegetables at the time of the Messenger of Allah ﷺ, but they didn't pay *Zakat* on it.

However, Imam Abu Hanifa and few other *Imams* consider that there is *Zakat* on it. Their evidence is that, الله تعالى says in the Quran,

(Surah Al Anam, verse 141) "وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ"

- Give its due, on the day of harvest.

That is, whatever you have reaped from the cultivated land, Offer the *Zakat* upon it on the same day; they say الله تعالى commands *Zakat* on the harvest of the cultivated field, whatever the harvest is.

2. Another Example: *Mursal Hadith* - Those Hadith whose chain is disrupted or a link is missing. That is, if a *tabaee* says that The Messenger of Allah ﷺ said. .. ; Then such a Hadith is *Mursal.* Since the *tabaee* haven't met the Messenger of Allah ﷺ. Here there are two definitions. One of the *Fuqaha* and the other of *Muhadditheen.*

The *Muhadditheen* term it as *Mursal* to those Hadith where only the *Tabaee* says that the Messenger of Allah

ﷺ has said.

And according to *Fuqaha,* if there is discontinuance anywhere in the *sanad* (narrators), then such a Hadith is *Mursal.*

For example, if a *tabaee* says that it is reported by the Messenger of Allah ﷺ, and the reporter himself is not outright, then such a Hadith is considered by everyone at the level of being *daeef.*

However, if a *Tabaee* himself is a trustworthy, an outright and a just person and all qualities of accepting a Hadith are found in him, but he has missed one link, that of the *Sahaba.* Then, whether the Hadith narrated by him is *Daeef* or not there is a difference of opinion in it.

In this case, according to Imam Abu Hanifa رحمة الله عليه, and according to one narration, the dictum of Imam Ahmad bin Hambal, is that the one who misses a link, if he trustworthy then his narration will be correct.

Another viewpoint is that, the Hadith is *daeef,* because we do not know about the missing narrator whether he is upright or weak. It is not necessary that the one he thinks is trustworthy is really trustworthy. Mentioning his name is essential, so that each one knows him. Since there is uncertainty in it, that is why such a Hadith is graded as *Daeef* and this dictum is of most of the *Muhadditheen.*

3. Third example is that of "issue of *Mursalah*". That is, in the leverage of *Masalih Mursalah,* differences are found in numerous matters among the Ulemas.

Firstly, it is important to understand what is known as *Maslihat* (expediency).

In Shari'at, Maslihat means, "جلب منفعت ودفع مفسدة"

That is, to draw things that benefit us or obtain it and to keep away from things those are harmful. It is human accord that he keeps things that benefit, to himself and stay

away from things that harm him.

In all the rulings of the Shari'at these Maslihat are concealed, even if someone understands it or not.

When we observe the wordings of the Shari'at rulings, we understand that there are 5 types of *Maslihat.* They are known as *Kulliyat Khamsah.*

If the rulings of Shari'at are enforced, then the five human *Maslihat* will be incorporated. Rather, the entire human life revolves around these *Kulliyat Khamsah.*

1. *Maslihat* in protection of religion.
2. *Maslihat* in protection of life.
3. *Maslihat* in protection of wealth.
4. *Maslihat* in protection of intellect.
5. *Maslihat* in protection of dignity and honour.

Allah ta'ala had sent commands to protect all these *Maslihat* only.

Like, to protect the religion, the punishment of an apostate is to kill him.

For the protection of life, the punishment of life for a life that is, *Qisas.*

For the protection of wealth, the punishment of stealing is to sever the hands of thief.

And for the protection of intellect, alcohol is Haram and persecution is ordained.

For the protection of honour and dignity, there is punishment for fornicators.

These five Maslihat are graded into three types according to their importance

1. *Maslihah Zarooriyah* (مصلحت ضروریة) that is, essential expedience

2. *Maslihah Hajiyah,* (مصلحت حاجية) that is, expedience in desires or wants

3. *Maslihah Tahsiniyah,* (مصلحت تحصينيه) that is, expedience in perfection.

Maslihah Zarooriyah means, that, without which, to lead human life is not possible and that without the acquisition of this expedience life would become outrageous. For example, if there was no punishment for a murderer or if there is no punishment for a thief or if there is no sense of distinction between Halal and Haram then the human life would be outrageous and oppressive and human life would be like that of animals, unconstrained.

And in case, if there was no expediece of wants, life wouldn't be oppressive and destroyed but it would certainly be in difficulty. To ward off these difficulties there are certain special rulings. Like, a person would be traveling, a person is sick, a woman in her menses or a postpartum woman, so in certain cases the Shari'at has lifted some of the difficulties completely from them. While in others, they are reduced. This is called *Maslihat of Hajat.*

Explanation of Maslihah Tahsiniyah (Expediency of Perfection):

For example, if someone goes for prayer he has to cover his *awrah,* this is *Maslihat of Hajat* (essentiality). If he comes with clean and beautiful clothing, then this is *Maslihat of Hajat* (desirability). And if he comes more decked up, wears a cap, applies perfume and does miswak then all these are *Maslihat of kamaliyat.*

Regarding *(Maslihat)*, it should be known that few of the rulings in the Shari'at are related to the essentialities of life, few are related to the desirability of life and some are related to the perfectibility of life.

In the *Shari'at*, with respect to the validity and invalidity of *Maslihat* there are three kinds:

1. ***Masalih Moatabarah*** (مصالحت معتبره) (reliable expediency)

2. ***Masalih Gair Moatabarah*** (مصالحت غیر معتبره) (unreliable expediency)

3. ***Masalih Mursalah*** that is, such expediencies which are not defined as reliable or unreliable. That is, the *Shari'at* is tacit about them. Such expediencies are known as *Masalih Mursalah.*

The reliable (Moatabar) matters- there is no need to talk on it, they are reliable.

If someone has killed a man deliberately, then the expediency demands that others are granted protection from his crime so he should be killed. But his household has an expedience that he is left, so that his family is supported. This is their expedience *(Maslihat)* but the *Shari'at* considers it unreliable *(Gair Moatabar)*. Unless otherwise, they accept the blood money and waive their right. So in this case both sides are at expedience.

Following is an example for *gair moatabar maslihat* (unreliable expedience):

The Shari'at says, if a man goes to his wife during Ramadan and breaks his fast, he is to expiate it by freeing one slave. If he does not have the capacity to do that then he has to fast for two months. If he is not able to do this even then he has to feed 60 poor people. This is the order of expiration which is commanded.

Now if some Mufti says, that if someone is poor he should keep sixty fasts or if he is wealthy he should give charity or free a slave or cannily say the vice versa, that he is a wealthy man, so for him to free a slave or to feed the

poor is very easy. So for him expiation will be defined to fasting for two months. Then such a *maslihat* is not validated because the *Shari'at* did not differentiate between the wealthy and poor in this matter. Rather, it depends on the ability and inability. Therefore, to define any one in particular is *gair moatabar* in the *Shari'at.* That is why based on these expediences, to make changes in the rulings of the *Shari'at* is not permissible.

Few expediences are such that neither it is known as moatabar nor it is known as *gair moatabar* in a *Sharai* defined way.

For example, an incident that took place during the time of Umar ﷺ. In Sanaa, the capital of Yemen, a man was killed by five or seven people together. Then who is to be killed in retribution? Because according to the rulings of the Shari'at, one life to be killed in retribution for one life. This kind of incident occurred for the first time in the Islamic rule. When this matter was presented, Hazrat Umar ﷺ ordered to kill everyone. Rather, he even said if all the people of Sanaa were involved in this murder, we would have killed everyone. Although the *Shari'at* is silent, but the expedience demands that this crime should be prevented and to prevent this crime there is no other solution than to kill everyone. The purpose behind this *maslihat* is called *Maslihat Mursalah.*

The verdict of Umar ﷺ was based on *Maslihat Mursalah* and majority of the *Fuqaha* are of this opinion only that if we do not retribute from these mafia groups then whenever they wish to commit a crime they would perform it together.

Therefore, the *Maslihat* demands that to prevent this crime, each one of them is killed.

However, there are a few *Ulemas* who are against this even, because according to them it is not fair. And there should be fairness in *Qisas* (retribution). Therefore, one life only is to be killed in retribution for one life. But their saying is not regarded. Most of the *Fuqaha* are convinced that the verdict of Umar ﷺ was correct.

Likewise, there are many more matters in which there are differences. Even today, a lot of issues arise about which there are neither definite verses or Hadith nor does it comes under the scope of Qiyas. However, keeping in mind the objectives of the Shari'at, rulings are passed based on expedience (Masalih).

Since the real objective of the Shari'at is to protect mankind from every aspect.

Likewise, if in a society, the crimes are so widespread that with the implementation of only Sharai limits controlling these crimes seems difficult like stealing, robbery, vandalism have increased beyond limits, then to prevent such crimes few Fuqaha have also given a ruling to kill them. Since the crimes are not being controlled by the Sharai limits.

In short, all these articles are in those causes of differences that come under legitimate and permissible differences.

Solutions to Certain Matters Based on Masalih Mursalah, in the Current Era:

These days, the laws for visa, residence law, passport laws, traffic laws, all these laws are defined both in Muslim and Non-Muslim countries.

So, what are the grounds for those countries where there is Islamic law that these law exist? All these rules and regulations that are formed, although they are not defined as

proofs in Quran or Hadith, however they are made for the expedience of humans. If all these regulations aren't there, then there would be chaos in the society. The life of man, his dignity and chastity, would be in danger. If all these laws do not exist then a lot of problems will be created. All the criminals will enter the country and corrupt the entire environment of the country which would be difficult to control.

Here we end the chapter on Masalih Mursalah.

Differences in leverage of Mafhoom Mukhalif

Any speech has meaning or interpretation, which has definite words. These words explain the meaning of the speech. These actual meanings of the speech are known as *Mantuq*.

There is another meaning of the speech, that doesn't have definite words. It's meanings are understood by the style of the language. Which is similar to *Mantuq* and is called *Mafhoom Muafique*

And the speeches have one more meaning, that doesn't have definite words. It's meanings are understood by the style of the language, but here the interpretation is opposite of *Mantuq* which is called *Mafhoom Mukhalif*

Example :- Allah تعالى says,

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ⑩ [An Nisa : 10]

Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a blazing flame.

In the above verse, a severe admonishment is stated on devouring the wealth of orphans unjustly. This meaning of the verse is known as *Mantuq*. Because each word has a

meaning against it. In the above verse, there is an admonishment for unjust devouring.

However, if a person instead of eating consumes the wealth of orphan in some other unjust way like, make clothes for oneself unjustly, then it would be said that he also deserves to be admonished. But there are no words for this, however, in the verse, the interpretation is same as that of the meaning of the word, hence it is called *Mafhoom Muafique.*

- In the verse, ظلما, that is, there is a warning for unjust consumption but if a person eats off the wealth of an orphan rightly (بالحق), then, it would be understood that he is not deserving of this warning, and such a meaning is termed as Mafhoom Mukhalif.

Mafhoom Mukhalif:

In differences of the principles of Fiqh, *"Mafhoom Mukhalif"* is such a justification that due to contradictions in it a lot of *fiqhi* matters have differences in them.

Example: As mentioned in a Hadith,"في الغنم السائمة الزكاة"

That is, "That goat which grazes on common pastures, there is Zakat on it."

That is, those who go out to graze, and the owner does not give it feed and if their number has reached the *nisab,* so on such goats there is Zakat.

It is to be noted that, in this Hadith 'الغنم' that is, along with the goat the attribute of 'سائمة' that is, animals that grazes on common fields or pastures is also mentioned. It should be remembered that, the opposite of سائمه is معلوفه, that is, those goats whose owners themselves give feed.

Now the question arises, if the goat doesn't graze out in the fields but its owner himself gives fodder and water,

then what is the ruling?

The inference from *Mafhoom Mukhalif* is that, if the goat does not go out in pastures to graze then there is no Zakat on it.

Is this *Mafhoom Mukhalif* a justification according to the principle?

This is also a matter of *Usool* in which there are differences.

According to most of the *Ulema,* this is a justification with some conditions.

The first and very important condition is that the meaning shouldn't contradict with any *Mantuque.*

And the second condition is that, the attribute or features which are mentioned along with the command should not be such that it is a general statement rather it should be mentioned intentionally and distinctly.

Example: Allah تعالى states regarding *Mahramat:*

وَرَبَائِبُكُمُ الَّتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا
دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

[An Nisa : 23]

Forbidden to you are the stepdaughters - who are under your guardianship, born of your wives with whom you have consummated the marriage.

In this verse, the prohibition of marrying a step-daughter 'في حجوركم'

That is, mentioned with the limits that, if under his guardianship. Its *Mafhoom Mukhalif* is that if the step daughter is not under his guidance then in this case the Nikah is not Haram.

Although, this meaning is not considered authentic by

anyone. A step-daughter is *Haram* for *Nikah* in every case whether she is under his guardianship or not and the restrictions that are there under guardianship always exists and generally it happens this way only. That is *Mafhoom Mukhalif*, is not justifiable.

In the Quran in Surah Nisa, where *Muharrimat* are mentioned, in the same context regarding marriage, Allah تعالٰی says,

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ۭ [An Nisa : 25]

" If anyone of you does not possess the means to wed free Muslim women, then he can marry a Muslim female slave"

The point to be noted that, the permissibility of marrying a Muslim female salve is for those men who does not have the means to marry a free Muslim woman.

Its *Mafhoom Mukhalif* is, if he can marry a free Muslim woman than he should not marry a slave.

Then it is further stated,

ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۭ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ [An Nisa : 25]

This relaxation is for those of you who fear to fall into sin by remaining unmarried. But if you persevere, it is better for you. Allah is All - Forgiving, All - Compassionate.

That is, without a companion, the fear of falling into sins is always disturbing him.

Its *Mafhoom Mukhalif* is, that if he does not find it difficult or fear falling into sin then this command does not apply onto him.

As a rule, can *Mafhoom Mukhalif* be considered as evidence or not? There is a difference of opinion in this

among the *Fuqaha.*

If it is valid as an evidence, then it would mean that a man is not permitted to marry a slave who has the means to marry a free woman and in case he does not marry he can control his desires. This is the opinion of some *Ulemas* including Imam Ahmed bin Hambal and Imam Shafaee.

Whereas, Imam Abu Hanifa says, *Mafhoom Mukhalif* cannot be considered as justification.

Therefore, even if a person is capable of marrying a free woman, he can marry a Muslim female slave.

Similarly, even that person can marry a slave who does not have a fear of falling into sins due to his desires, because according to him, *Mafhoom Mukhalif* is not acceptable.

IV. Forth cause of the Differences

In the Shari'at, the commands being valid in various ways is also a cause for differences

Out of the five, we have seen the details of three of these causes. Now, let's look into the details of the fourth cause of differences. That is, the commands in the *Shari'at* being valid in various ways.

Where the Shari'at has given different rules for the same matter. For example, there are three ways of performing hajj that are valid. And some scholars cite examples of *Iqamat.*

In some narrations it is found that *Iqamat* also is valid same as Azan, that is, two two times.

This is also permissible. Permissibility is one thing and what is better is another matter. Now the differences in the *Ummat* is only about what is better.

But later, blind following and prejudice has given it

another colour. Which seems that the actual difference is whether it is permissible or not.

Similarly, one can perform *Hajj Ifrad* or *Hajj Qiran* or *Hajj Tamatta'*. All are permissible. The difference is only in which is better.

But today, because of prejudice, one opines that the Hajj performed by my *Imam* is better.

This is a result of misunderstanding and it arises due to prejudice. If there is a difference among *Ulama* on a certain matter, then we should understand of what level is the difference. Is the *Ikhtalaf* on what is better or is it an actual *ikhtalaf.* If it is on what is better, then it should be looked like that only. There is a lot of misunderstanding on matters like these, and sometimes these misunderstandings become a cause of great enormity.

V. Fifth cause of the Differences

Differences of the Fuqaha in their skills and capabilities of understanding knowledge

We will look into the details of the fifth cause of differences.

The *Fuqaha Arba'* upon whose names the four great *Mazhabs* exists, or the *Fuqaha Muhadditheen* like Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Tirmizee, Imam Nisai, Imam Ibn Majah etc. And similarly there are *Fuqaha* tafseer. Even in their tafseer there are *Fiqh* matters which are inferences of their own *Ijtihads,* like Ibn Jareer, Ibn Katheer, Imam Qurtubi etc. all of them are the *Fuqaha* of the *Ummah.* Their knowledge based competence was not alike. Even their knowledge of Hadith was not alike.

Summing up, each one was different in their

competencies and capabilities which are in a position of causes and means of *Fiqh* and hence there are differences in *Fiqhi* matters too.

That is why, we have mentioned earlier the Imams particularly the famous ones like the four Imams and then Imam Bukhari رحمه الله who is *Ameer al Fuqaha* among the *Muhadditheen.*

And the way, Imam Bukhari is "*Ameer Al Mumineen fil Hadith*" he also had a great status in *Fiqh Sunnah.*

PART - II

Ikhtalaf Mazmoom (Contemptible Differences)

Now we open the next chapter of this topic on Differences of the *Ummat.*

In the previous chapter, we have mentioned *Ikhtalaf Mashru'* (legitimate differences) or *Ijtihadi ikhtalaf* and highlighted the causes of these differences. We have seen to what extent are the ones who have differences of opinions considered excused, because they have their causes and reasonings for it. Differences are in no way commendable.

Now we will highlight the other aspect of this topic on Differences, that is, *Ikhtalaf Mazmoom* (contemptible differences). That is, those differences that are contemptible according to the Shari'at and even the ones who creates such a difference is considered contemptible.

Contemptible differences have two basic causes.

1. *Su' Qasad* (سوء قصد) that is ill intentions

2. *Su' Faham* (سوء فہم) that is little knowledge or disorientation. That is, disorientation in understanding.

A Brief Introduction on Mazmoom Ikhtalaf

Mazmoom Ikhtalaf (contemptible differences) that is those *ikhtalaf* that are Haram.

Every difference, in which the Qur'an and the Sunnah is contravened or there is grudge against the methodology of Salaf, due to little knowledge or little understanding and ill intentions, is *Mazmoom Ikhtalaf.*

And generally, such type of *ikhtalaf* is based on prejudice or because of giving priority to logical evidences or being influenced by a philosophy or even being influenced by the methods of other Nations. However, the actual cause is that, the Quran and Sunnat were sidelined and the way of the Salaf was impeached.

The Stance of Imam Ibn Taymiyah on the Causes of Mazmoom Ikhtalaf:

Allama Shaikh Al Islam Ibn Taymiyah رحمہ اللہ writes,:

> "They are those people whom Allah ta'ala has viced in his Book, that is, those who are critcised because they had accounted two things in them, with regard to their deen and their beliefs; that is *Su'Qasad* and *Jahl*"

This was said about the people of the book. As these spurious sects did not exist during the revelation of the Quran. But on the basis of which the *Ahle Kitab* (people of the books) differed, the same basis and attributes are found in these spurious sects also, that is, *"Su' Qasad and Jahl"*.

Allama Shaikh Al Islam Ibn Taymiyah, further writes about these spurious sects :

> that, even though they do not understand the meaning but they wish to show contradictions by contrasting some of the verses of the Quran with other. For example, they say, a certain verse

contradicts with that verse, that ayat contradicts this ayat, a certain Hadith contradicts that Hadith etc. With these talks they want to create doubt and uncertainty in people that these are not reliable as one Hadith says such and the other Hadith has something contradicting.

And due to ill intentions and little knowledge, a lot of misguidance in religion and faith has come into existence. This is the reason that in those instances where Allah ta'ala mentions the evil of the previous nations and also their deviation, there he also mentions the immorality that arises due to ill intentions as the chief attribute of those who deny the call to truth.

Therefore, ill intention is an ugly disease. Stubbornness, uncalled prejudice, oppressive support, blind following, desire for power and prestige, greed for money and wealth, lust for fame and reputation all these come under ill intentions. And so many such evil arises due to this. If an *Aalim* is a victim of such a disease then whether he is *Shaikh Al Hadith, Shaikh Al Tafseer, Shaikh Al Fiqh* or even *Grand Mufti* he will not be able to readily accept a Sahih Hadith against his *Maslak*. Since, due to it, his power and prestige, his dignity and greatness in the eyes of his followers, all will be at stake. Then whatever his interests that are attached with the people his expediencies, all these he would be deprived of. That is why, the scholars of Jews and Christians, inspite of knowing the truth, they never accepted it.

Ikhtalaf (differences) based on Stubbornness is mentioned, at various places in the Quran. Allah Ta'ala says,

كَانَ النَّاسُ أُمَّةً وَّاحِدَةً فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ وَأَنْزَلَ
مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ وَمَا اخْتَلَفَ

فيه إلا الذين أوتوه من بعد ما جاءتهم البينت بغيا بينهم ۖ فهدى الله
الذين آمنوا لما اختلفوا فيه من الحق بإذنه ۗ والله يهدي من يشاء إلى
صراط مستقيم ﴿٢١٣﴾ [Al - Baqarah : 213]

In the beginning entire mankind was one nation (the children of Adam). Later on this state ended and differences arose. Then Allah sent forth Prophets as heralds of good tidings for the righteous and as warners against the consequences of evil-doing. He sent down with them the Book embodying the Truth so that it might judge among people in their disputes. Ironically, those who innovated divergent ways rather than following the Truth were none other than those who had received the knowledge of the Truth and clear guidance; All these are a result of their hatred and prejudice. So by His leave Allah directed the believers to the Right Way in matters on which they disagreed. Allah guides whomsoever He wills onto a Straight Way.

Allama Shaikh Al Islam Ibn Taimiyah further writes, that there is misunderstanding and corruption of aim and purpose, that is, there is disorientation in understanding and insight and also corruption in purpose and intentions.

So when both of these are present, that is deviation in understanding and even ill intentions, it is said that they are blinded from truth and enmity towards people of truth takes place.

To keep rejecting the truth, to have no desire to know the truth, to remain ignorant of the truth and hatred towards the people of truth, all these become their conduct.

If one observes the principles of all the corrupt sects, you will find that those who follow these sects, strengthen their sects on these two principles only.

Those things that have prompted them to corruption is

doubt and uncertainty and lust. How are doubts created? It is due to little knowledge and disoriented understanding. And how is lust created? The lust for wealth, lust for power and lust for this world.

All these arise due to ill intentions.

They also recite the Quran, but they do not understand it in the same manner the *Salaf Saleheen* had understood.

Afterall, this Quran is with the *Rawafid (Shia)* also. This same Quran is with the *Khawarij*. With the same Quran they make *takfeer* to the *Sahabas*. And with the same Quran we prove the uprightness and the greatness of the *Sahabas*.

The difference between the two is their intention and purpose and understanding and their insight.

In one group, there is righteousness in their aims and intentions and profundity in their insight and understanding and there is steadfastness in them. While in the other group there is corruption in their intentions and purpose and deviation in their understanding and insight.

That is why Allah ta'ala condemns all those people who involves in doubts and follows his own desires. Doubts give rise to *Shubhat* and desires of the heart or lust gives rise to Shahwat.

Doubts and lust *(Shubhat and Shahwat)* are the roots of all evil in the religion and these two traits are a thriving place for all falsehood.

Greek Philosophy - A Major Cause of Condemnable Differences

Imam Gazali رحمه الله, author of *'Al Ahya Al Uloom Ad Deen'* and who has a high status among the scholars of Shafiah, has written a lot of books on *Fiqh*. Likewise, he had written a lot of books on *Tasawwuf* (mysticism) as well.

In the field of *Tasawwuf,* whatever he has documented, it is said that he has taken it from Philosophy and without analyzing it against the Book and the Sunnah have accepted it and hence, he fell into grave mistakes in the section of Iman and Aqeedah.

It is written about Imam Ghazali that, "Imam Gazali entered the stomachs of philosophers but he couldn't get out of it and he kept plunging into it, but nearing the end of his life he repented from *Tasawwuf* and philosophical ideologies. There upon he passed this world carrying Bukhari Shareef on his chest and said, "I am dying on the religion of those people who don't get involved with' قيل وقال' (unnecessary questioning)"

That is, they do not try understanding deen on the basis of philosophy and logic. Rather, they try to understand *Deen* on the basis of *Manhaj e Salaf.*

Today if we look at the manner of speech of the speakers and writers of the deviated sects, one would observe such points that contradict the Quran and the Sunnah and the *Ijma* of the Ummat. Example, they give such speeches denying the human form of the Prophet ﷺ, that the public are impressed and in tears.

Similarly, to prove that the Messenger of Allah ﷺ is alive and omnipresent, they deliver such speeches that the audiences applaud for it.

And in order to increase the levels of their *'awliyaa',* they exaggerate to such an extent that it seems their status is even greater than the Prophets.

All these ill beliefs are a result of little knowledge, deviated understanding along with ill intentions.

The Innovators and Leaders Of Misguidance

The appearance of misguidance on the basis of

suspicion and lust or ill intentions and little knowledge, in their invention and propagation was brought about by a few people who play a fundamental role in it.

That is why, they are known as founders of misguidance and their leaders. Few of those prominent ones that Allama Ibn Taimiyah and Ibn Qayyim etc mentions them *'Rusa ud Dalal'* that is 'heads of the astray'

The most prominent ones among them are as under:

1. Abdullah bin Saba
2. Ma'bad Aljuhni
3. Jaad Ibn Dirham
4. Gailan Ad Damashqi
5. Jahm Ibn Safwan
6. Wasil Ibn 'Ata'
7. Amr Ibn Obaid

These are the seven leading figures who have invented various different misconceptions and to give it a knowledge-based twist they also set certain principles and conditions so that those who come later set their foundation of *Iman* and *Aqeedah* on these principles only. That they understand deen on these fundamentals only.

The Messenger of Allah ﷺ had stated, "Those of you who will stay alive after me will witness a lot of differences"

Following is a brief introduction on the personalities of the mentioned founders of deviation.

1. Abdullah Bin Saba

This person was actually from Persia and later, while wandering he went on to Yemen. He was popularly known by his title Ibn Sauda that is a son of a black woman. As he was the son of an African origin bondsmaid.

He was actually a Jewish in origin who disguised

himself as a Muslim at a time when Hazrat Uthman رضي الله عنه was martyred and there was political agitation and political restlessness among the Muslims. At that time he portrayed himself as a Muslim and started a movement that *Khilafat* should be confined to the household of the Messenger of Allah ﷺ, that is *Ahle Bait.* And therefore, he demonstrated among the people to bring *Khilafat* back to the *Ahle Bait.*

Firstly he put on the cloak of Islam, and then he put on the cloak of loyalty towards *Ahle Bait.* And said; only *Ahle Bait* are entitled for Khilafat.

His objective was not sacred. He adopted all these activities as a means to indulge himself in corruption and then he tried his best to spread such evil among people, in order to attract the general public towards him with such impassionate slogans. And mostly, in every era, to instigate corruption and spread it among the public the same tactic is applied, people of knowledge and insight are sidelined.

When Ibn Saba verged those naive people towards him, he started dictating his ideologies of wrong beliefs one after the other among people and in fact the movement he had started went ahead to prove very dangerous.

He was the first person to start the belief of *Raja't* among people. That is, when Ali رضي الله عنه was martyred, he said, "Hazrat Ali has not demised, he is apparently hidden and therefore he will come back once again and take back the *Khilafat* from these unjust and oppressive rulers and then establish the *Khilafat* of the *Ahle Bait.*"

Later on this belief was found to be in most of the sects of *Rawafids (Shia)*.

Another belief he contrived was that Ali رضي الله عنه himself was divine. That is, Allah got dissolved in Ali's رضي الله عنه soul. He

contrived the *A'qeedah* of *Hulul* which was later on adopted by *Sufis*. A thing entering into something or someone is *Hulul*. Like when sugar is mixed in water to dissolve it, now the sugar cannot be seen as a separate entity but it dissolves *(hul)* in that water. From this the term *Hulul* is coined.

The way the sugar cannot be seen in water, we cannot separate it from water and look at it distinctly, likewise, according to this belief, a man is seen as a man but divinity is dissolved into him.

Allah Ta'ala is above all, what they (ahle bid'aa) say.

The third aberration that Abdullah bin Saba contrived was that he said, "The Messenger of Allah ﷺ had bequeathed that, after me, Hazrat Ali رضی اللہ عنہ will only be the *Khalifah*. He said that the Messenger ﷺ had precisely stated his bequest about the Khilafat of Ali رضی اللہ عنہ at *Gadeer Kham*".

It is to be noted that, in an authentic Hadith, it is stated that once, at the outskirts of Madinah at a place called *Gadeer Kham,* The Messenger of Allah ﷺ had addressed the Sahabahs. In his sermon as usual he bequeathed for good behavior and ordered them to follow the Quran and Sunnat and specially bequeathed to treat the *Ahle Bait* in the best manner.

This same sermon was distorted in order to prove that the Messenger of Allah ﷺ in this address only, had willed the *Khilafat* of Ali رضی اللہ عنہ and to endorse this, it was the same person Abdullah bin Saba.

Similarly, his fourth and extremely dangerous aberration which he tried spreading among people was regarding the Quran. Thereby, he started telling the masses that the Quran which is with the people is not the same Quran that was revealed to the Messenger of Allah ﷺ.

This is a part of the original Quran and the knowledge of the remaining Quran is only with Ali ﷛ and no one else. And that version of the Quran was protected by Aale Bait.

But when Uthman Gani ﷛ with the advice of the *Sahabahs* burnt all the copies that were with the people, they also burnt the copy of Fatima which Ali ﷛ had written.

The *Shias* say that in the *Fatimi Quran* there were various such Surahs in which the virtues of *Aale Bait* were mentioned and the Khilafat of Ali and *Aale Bait* was bequeathed. All of which the *Sahabas* burnt.

Abdullah Bin Saba is the first person who tried to spread such type of evil beliefs among people and later he joined the basic beliefs of the *Rafidhi mazhab,* and then later such a belief about the Quran was established that this Quran is deficient or imperfect.

والعياذباالله

The end of Ibn Saba: according to a narration, it can be determined that his death was around 69-70 H.

2. Ma'bad Al Juhni – Death 90H

He is also a reporter of Hadith. The *Muhadditheen* have reported from him too. And it is to be noted that there are several such individuals from whom narrations have been reproduced although they are imputed with questionable *A'qeedah.* As in those days, it was not common for people to lie and those who lied were infamous. So, narrations were accepted from those in whom lies was never experienced. Like, according to the *Khawarij,* telling a lie is such a major sin that leads a man to hell fire and that is why the *Khawarij* never lied.

So Ma'bad Al Juhni, who lived in Basrah targeted Fate *(Taqdeer)* and spoke deviously on the topic of *Taqdeer.*

Imam Hasan Basri remarks, "Shield yourself from Ma'bad, because this person himself is devious and will lead others astray."

Imam Daruqtani says, although his reported narrations are sound but his Mazhab is evil, corrupt and not acceptable.

From the statements of these scholars, it is known that he was the first person to defy Taqdeer.

Explanation:

Defying Taqdeer in the sense, denying Taqdeer with respect to the deeds of a servant. That is, whatever deeds a servant performs whether it is a good deed or a bad deed, are all these deeds already written? The rest of the things everyone unanimously believe that they are from the Taqdeer of Allah.

For example, everyone believes that the existence of mankind, his colour, his race and such involuntary things are all from Allah's Taqdeer.

Where is the actual Ikhtalaf ?

The difference is in that, what one does, is it already written or not. Does Allah Ta'ala already know that what you do or does he not know it at all?

Qadiriyah, that is, those who do not believe in *Taqdeer* their *A'qeedah* is that, those things that are beyond the control of His servants, only in such matters *taqdeer* is affiliated and those deeds which are under the control of his servants, *taqdeer* is not linked with them. And before any act a servant does, Allah Ta'ala hasn't written in it, whether he would do it or not perform it and a servant is himself a creator of his actions and those deeds that are in their control only when performed are they written on Allah's

command.

The meaning of Belief in Taqdeer according to Ahle Sunnat:

According to the scholars of *Ahle Sunnat wal Jamaat,* there are four aspects of believing in *Taqdeer:*

1. To believe that Allah Ta'ala knows about every small and big things about the past present and the future.

To the extent that, even before the voluntary actions of the servants appeared, Allah Ta'ala knew every detail about them whether it was an act done in obedience or disobedience, that is one should affirm that his knowledge envelopes everything.

2. To believe that anything that comes into existence or that which does not come are in accordance to Allah's will and according to Allahs plan. To affirm that even the voluntary good and bad deeds of his servant is believed to be in accordance with his will, that is, *kufr* and *Iman,* guidance and misguidance, obedience and disobedience all are in accordance to his will and plan.

3. To affirm that, Allah Ta'ala with his knowledge and plan has written everything small and big whatever he wish to bring into existence in *Luh Mahfuz* prior to its existence.

4. To believe that whatever exists in the universe, Allah Ta'ala is its creator. Even of those deeds that are in control of his servants. (اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ)

Summary:

Believing in *Taqdeer* means: accepting and affirming all the four above mentioned facts, that is, to accept that everything in this universe is in Allah's knowledge, and out of his will, and everything has already been written in *luh mahfooz* and Allah is the creator of everything which also

includes those deeds that are in control of His servants. And this is a gist of belief in *Taqdeer.*

3. Ja'ad Ibn Dirham

He was also a counterpart with Ma'bad Al Juhni in the matter of *Taqdeer.*

He further invented one more aberration and that was disbelieving in *Sifat Kalam* (attribute of speech) of Allah Ta'ala. Later on sects like *Mu'tazilah, Ash'airah* (*Ash'ari* sect) and *Maturidiyah* etc. started a separate *Manhaj* in the section of *Iman* and *Aqeedah* by considering the deviation of these people only and giving it a knowledge-based angle which is deviant from *Ahle Sunnat Wal Jamaat*- the *Manhaj* of *Salaf Saliheen.*

For example, Allah Ta'ala says in the Quran,

وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿١٦٤﴾ [An Nisa : 164]

That is, Allah Ta'ala spoke to Musa عليه السلام.

Ja'ad says Allah Ta'ala created speech for Musa. Then *Moatazila* made this as their basis to invent another *Bid'at,* that of Quran as a creation, which proved to be a great trial for the *Ulemas* of the nation. Particularly at that time when, even the government was their associate, and *Ashairah* and *Maturidiyah* also couldn't live without being involved in this Bid'at. Hence, regarding the attribute of speech *(kalaam),* they only linked its meaning with Allah while denying the word and sound, they strayed away from *Manhaj Salaf* and contrived another separate *Manhaj.*

However, Ja'ad bin Dirham is the first person who disbelieved in the attribute of speech of Allah. That attribute, which is explicit in the texts of Quran and Hadith and the consensus of the Sahaba.

Death sentence of Ja'ad:

At the time when he was favouring this *Bid'at,* Khalid Ibn Abdullah Al Qasri was the governor of Kufa. When he came to know of Ja'ad's *A'qeedah,* he held him up in jail. And when he did not repent on his aberration, he resolved to kill him.

Hence, on the day of Eid al Adha, he lead the prayer, delivered a sermon and got down from the pulpit and said:

> "you all go ahead with the sacrifice of animals and may Allah accept it from you. I am going to sacrifice Ja'ad Ibn Dirham" thereby, killing Ja'ad ibn Dirham.

To safeguard the basic fundamentals and principles of *Deen* and prevention of *fitnah,* such kind of measures are based on expediency of necessity, a lot of examples can be dated back in history.

Hazrat Ali ﷛ also killed the *Khawarij* and burnt them in fire who called Hazrat Ali as Ilah (divine). The only expedience in killing them was to wipe off the corruption completely. But he regretted that he should not have burnt them in fire because the Messenger ﷺ had prohibited burning anyone with fire.

4. Gailan Al Damashqi

He was born in the first century *Hijri* in Damascus and there only he died.

Even he was a dissenter of *Taqdeer.* That is, in the matter of *Taqdeer,* he was an attestant of Ma'bad Al Juhni and Ja'ad Ibn Dirham.

Imam Zahbi ؒ stated that this person was devious and poor with respect to knowledge. And obviously, little knowledge, disoriented understanding, misconceptions, ill intentions all these are the causes of corruption and

misguidance.

Imam Auza'ee رحمه الله, a well known Islamic leader, having heard that there was a person who says there is no *Taqdeer,* he summoned him and had a debate with him. When he saw that he insisted on his devious thoughts, he issued a *Fatwa* that he be killed. Hence, around 105 *Hijri* he was killed.

5. Jahm Ibn Safwan

His full name was Jahm Ibn Safwan Ar Rasubi Samarqandi. He was born in the city of Turmuz in Khurasan. He was a student of Ja'ad Ibn Dirham and learnt philosophy and logic from him only.

You must have heard about the '*Jahmia* Sect'. He is the founder of that belief on the basis of which either the being and attributes of Allah is dissented or its *Taweel* (interpretation) is done. He was actually a pivotal personality, the first person to speak on the being and attributes of Allah.

He had several devious ideologies. Among those devious ideologies

1. Disbelieving in Allah ta'ala's *Sifat Zatiyah* (nature attributes) and *Sifat Fa'aliyah* (action attributes)
2. Another theory that he introduced was, Allah Ta'ala is present everywhere.
3. He was the first one to dissent the presence of Allah on Arsh (the throne).
4. He introduced the *Aqeedah* of *Jabr.* That is, whatever a person does, he is compelled to do it. Whatever he does is not of his will and choice. He is merely compelled.
5. The fifth *Aqeedah* about Iman that he invented was, Iman is merely knowing. According to his belief, *Iblees* is also *Momin* rather with his theory, *Mushrik* and *Kaafir* all are

Momin.

Imam Zahbi writes, he is the head of misguided and the leader of '*Jahmia* Sect'.

Allama Ibn Taimiyah writes, the saying of Jahm Ibn Safwan is that of Firawn's as Firawn had disbelieved in the Creator and he too by disbelieving in the attributes of Allah has disbelieved in the Creator.

6. Wasil Ibn'Ata'

He was the founder of *Mo'tazilah* sect. He was born in the year 80 *Hijri* in Madinah, but later he transferred to Basrah which was the most fertile land of *Bid'at.* He used to sit for the lectures of the famous scholar Imam Hasan Basri and used to benefit from his lectures.

Once, there was a mention of perpetration of major sins, that, what is the ruling for those who perpetrate major sins?

Regarding this, the belief of *Ahle Sunnah wal Jama't* is that, if someone perpetrates a major sin which does not account to *kufr* or *shirk* and neither is it *nifaq* rather it is a major sin like fornication, obscenity, usury, consuming intoxicants, telling lies etc, all these are major sins on which the belief of *Ahle Sunnah wal Jama't* is that, it is obligatory to repent for the one who perpetrates. However, if he dies without repenting, then he is at Allah's decree. Even if he repents and dies, he is at Allah's decree. If Allah wills he would forgive him. As reported in a Hadith that, He has forgiven the one who had killed a hundred people. And if Allah wills he would punish him for his sin. And if he wills he would punish for some and forgive the rest of the sins. However, if has died upon *Tawheed* then he would not be in the hell forever like a *Kaafir.* Eventually he would enter paradise after having undergone his punishment or having

been forgiven the punishment.

But he contrived such a belief that, the one who perpetrates a major sin, he is ousted from *Iman* as soon as he commits a major sin. But now he is neither a *Momin* nor a *Kaafir.* And he formed a position between *Iman* and *Kufr* for such a person and termed it *Manzila bayn al manzilatain,* meaning, a level between two levels.

When he said this in Imam Hasan Basri's gathering, Imam Basri was very annoyed. And when he insisted, Hasan Basri asked him to leave his assembly. He drew him away from his gathering. And when he was driven away, he gathered somewhere else and started calling people to his devious thoughts and strengthened his enormity and deviousness. And when people saw that he is also imparting lessons, few of them came to him. And wherever in the world anyone comes up with deviousness, people do gather along with him too.

7. Amr Ibn Obaid

He was also a resident of Basrah and a student of Wasil Ibn 'Ata'. When Wasil left Imam Hasan Basri's assembly and started calling people to his deviated ideology at some other place, he met another leading personality Amir Ibn Obaid. It is to be noted that, the founder of the *Mo'tazilah* sect is this same person. Amr Ibn Obaid became a counterpart to Wasil. Both of them together then started rejecting *Taqdeer.* Till now it was only an issue of calling those people *kaafir* who perpetrates a major sin but later on they went ahead to defy *Taqdeer* even.

He said, if " تَبَّتْ يَدَآ أَبِيْ لَهَبٍ " is written in *Lohe Mahfuz,* then there is nothing that Allah can challenge on the children of Adam. If Allah has already written that, Abu Lahab's hands be perished then anyway he has to enter hell.

Then everybody would say, Allah has already written about me in *Lohe Mahfuz,* according to it is my destination, then what is the point in performing deeds. That's why he said, Allah cannot challenge any of his creations as to why had he transgressed. His creation would retort, O Allah you had already written in *Lohe Mahfuz*.

This means, he wants to say that there is nothing as *Taqdeer*.

That is, he is trying to say, that the actions of man are not a creation of Allah. And on this basis only is the foundation of the *Mo'tazilah* sect.

He fell in this doubt that in case we accept *Taqdeer,* we are merely forced to act. Like, if you tie someone's hands and legs and push him off the roof and then ask him why did you break your hands and legs, so such a question is only absurd. So he says if we accept that the actions of the servants all are written, then what right does Allah have to ask him why had he done such a sin, why had you left your prayers, why didn't you fast?

Regarding *Taqdeer,* the belief of *Ahle Sunnat wal Jama'at* is that, *Taqdeer* is actually a secret of Allah which he hasn't revealed to anyone. No one knows what he would be doing tomorrow, in which land would he die. But Allah says, He knows. Allah has given his servants the choice to act accordingly. He hasn't seized the choice or intentions of his servants. He will only be accountable for that which is apparent.

On the Day of *Qiyamah,* the disobedient servant will cry out,

رَبِّ ارْجِعُوْنِ﴿٩٩﴾ لَعَلِّیْۤ اَعْمَلُ صَالِحًا فِیْمَا تَرَكْتُ [Al Mu'minoon : 99-100]

Until when death comes to anyone of them he will say: "My Lord, send me back to the world that I have left

behind so that I would do righteous deed....

No body would say, Allah you had written this as my *Taqdeer*, I have done accordingly, then what is my fault. This means, the argument of one acting on the pretext of Taqdeer cannot be established in front of Allah. Hence, defying Taqdeer is deviation and misleading.

Amr Ibn Obaid was the one who defied *Taqdeer* and alleged that Quran is a creation. Both these are the basic matters of the *Mo'tazilah* sect. Particularly, the matter of Quran as a creation, that made the government at that time their counterpart and were very violent against *Ahle Sunnat wal Jama't* related to this issue. Imam Ahmad bin Hambal رحمه الله had to undergo great trials due to this.

INCEPTION OF SECTS

As mentioned earlier that, deviation was first invented individually by different individuals. Then it was propagated among people. But during their period, these deviations didn't take the shape of sects. But as time passed, these same deviations took the form of sects and then a particular evil became an indication of a particular sect. And few deviations became common in all the sects.

From the deviated sects the first sect that came into existence was that of the Khawarij sect.

The writers who wrote on the topic of "differences" writes, the roots of innovations *(bid'at)* in the Ummah that would occur till the Qiyamah or that which are occurring, are from these four sects.

1. **Khawarij:** implies, to rebel against a Muslim ruler.
2. **Rawafid:** those Shia sect who deny the caliphate of rightly guided successors *(Khulfa Rashideen)*
3. **Qadariyah:** those who do not believe in *Taqdeer*.

4. **Murjiyah:** those who separate actions from beliefs and who believe that Faith (Iman) is not hurt by sins.

These four sects are the actual and fundamental roots of all other sects.

Imam ibn Taymaiyah writes, from the events, it is evident that the first sect that came into existence is that of Khawarij and the next that came was that of Rawafid (Shia).

Kharji and Rafidi both these sects deviated from the Qur'an and Sunnah and the *Manhaj* of *Salaf* and are a product of radicalisation and exaggeration and they are based upon villainous politics.

Both these sects were in the field of politics since they have appeared but gradually they formed their own entity having their own beliefs *(aqeedah)* and their own ways of worship and a different *Manhaj* of their own and different ways.

And the common feature between these two sects is adopting rigidity and exaggeration.

1. First Sect : The Khawarij Sect

As mentioned earlier that rigidity and extremism is in the blood of Khawarij and exaggeration and overdoing is in the blood of Rawafid that is Shia.

Technically, Khawarij is termed for that group who rebelled during the battle of Siffeen and detached themselves from the army of Hazrat Ali ﷺ. Later, they became bearers of such ideology with respect to beliefs and disbeliefs, that they deviated from the Quran and Sunnah and the path of *Salaf Saliheen.*

The consequences of battle of Siffeen:

This battle took place at Siffeen between Hazrat Ali and his companions and Hazrat Muawiyah and his

companions. This battle was being avoided so that internal strife between the Muslims could be avoided. But they spread rumours and misunderstandings and made them fight among themselves and as a result a lot of blood shed took place of the Muslims.

In the end, again few people were of the opinion that we declare from both the sides that we wish for peace. And for that appoint a judge from both the sides and then whatever decision is decided would be accepted by both the sides. Hence, everyone agreed upon this.

Abu Musa Ash'ari ﷺ was appointed as an intermediator from Ali's ﷺ side and Amr bin A'as was appointed from Muawiyah's ﷺ side. Both were sitting to make peace, but yet again few people through misunderstandings and rumors tried to foil these attempts of conciliation.

Therefore, when both the groups agreed and arbitrators were determined few people from Ali's ﷺ army asked as to why men were made as judges.

When it was already decided that the decision will be made according to the Quran, then why were men appointed as judges. Allah تعالى says in the Quran, " إن الحكم الالله"

That is, the rule should be only of Allah. Then why did Ali ﷺ make men as rulers?

This was a result of not understanding Quran according to the way of the Salaf.

As mentioned earlier, that a few people from the army of Ali ﷺ objected and left from the group saying he went against Quran and appointed man as a judge. Where as only the decision of Allah should be accepted. Hazrat Ali ﷺ, was very disturbed with this and on the statement which they had said " إن الحكم الالله" .

He said: كلمت الحق ويريد بها باطل .

Meaning, the statement is truth, because it is the word of the Quran, but the intention behind is evil.

Because behind every evil there is either misunderstanding (little knowledge) or ill intention. Here, it was little knowledge. They misunderstood the verse of the Quran, and placed the verse in such a situation where the Muslims were about to make peace and the battle was going to end. However, they were adamant and stubborn and said we will wage a war and challenged both of them Hazrat Ali ﷺ and Hazrat Muawiyah ﷺ and said we will kill both of them. They called both of them Kaafir, because (according to them) both left the Quran and appointed man as their judge, therefore both have disbelieved. From here the basis of Khawarij was established.

In a Hadith of Sunan Abu Dawud in which the Messenger of Allah ﷺ had prophesied regarding this jama'at. And addressing his companions, the Sahaba, he had stated about the Khawarij that they will be ardent worshippers. They will be praying at nights, fasting, reciting Quran, but the Quran would not go beyond their throat. They will withdraw from the religion as an arrow passes from the bow. In one narration of Ibne Majah, it is even stated that they are the dogs of hell. Wherever you find them kill them. Because they are the rebels and they wish to disrupt the order of the Muslim Ummah and also spew in the wickedness of differences.

However, there are long narrations in this. Hazrat Abdullah bin Abbas ﷺ, who was in the army of Ali ﷺ, went to them and explained and debated with them and as a result, few people repented and again joined the army of Ali ﷺ, yet few of them remained stubborn and obstinate to

wage a war with Hazrat Ali ﷺ. Therefore, Hazrat Ali fought with them at a place called Naharwan and it was a very intense war. A lot of rebels were killed by Hazrat Ali's army. A few of them ran away to save their lives.

After this incident, that is the incident of Naharwan, the rebels decided to target the leaders and kill them. They plotted to kill Hazrat Ali, Hazrat Muawiyah, Hazrat Abu Musa Ash'ari and Hazrat Amr bin A'as from which they only succeeded in killing Hazrat Ali ﷺ. At the time of fajr prayer, Abdul Rahman ibn Muljim attacked him with a poisonous dagger and he was martyred. After killing Hazrat Ali, they thought they have achieved a great feat in their religion. It is because, according to them Hazrat Ali abandoned Allah and took man as a judge and therefore disbelieved. That is why, the deviations in a lot of sects is due to wrong perceptions and not understanding Quran on the *Manhaj* of the *Salaf*. إناالله واناالیه راجعون

So this was a brief background of the Khawarij and their reality.

Later, they established their own permanent identity and for that made their own ideologies, their own beliefs and made apparent their own rules.

The next إن شاءالله , we will learn about the Manhaj of the Khawarij and their beliefs.

The Manhaj and Aqeedah of the Khawarij:

Now, we will highlight the distinctive issues of the Khawarij when they took shape of a sect. Although all these deviations did not come at once but they gradually set in. Let us see what these deviations are…

1. From the rightly guided *Khalifas,* apart from *'Shaikhayn'* that is, Abu Bakr Siddique and Umar Farooq رضی اللہ عنہما, the Khawarij say that the rest of the Khalifas including

Uthman bin Affan, Ali bin Abi Talib and Muawiyah ﷺ had become *Kaafir.* They degrade all of them and consider them to be misguided.

2. Those who accept and agree with the idea of trying to compromise through *'tahkeem'* arbitration from the battle of Safeen are considered *Kaafir* according to them.

3. The one who perpetrates a major sin, according to them becomes a disbeliever *(Kaafir)*. And if he dies on it, he will be in hell forever.

4. With respect to the attributes of Allah taala, they are close to the *Moatazila* sect. They wrongly interpret the presence of Allah over the *Arsh* and like the *Ashairah* they believe the presence of Allah everywhere.

5. They deny intercession for the sinners of the Ummah. They say, the intercession of sinners is like absolving a criminal. According to them, a criminal should be punished.

6. They also deny the sighting of Allah in paradise. And this is also the belief of *Moatazila.*

7. They are also deniers of punishment in grave in the life of *Barzakh.* They say, it's either this life or the hereafter, that's it. Nothing in between.

8. By revolting against a transgressor or sinning ruler and deposing him and choosing a virtuous ruler is included in their basic beliefs. That is, it is not permitted for the nation to accept a sinner or a transgressor as a ruler upon them. And for that reason, revolting was permitted.

We shall observe the Aqeedah of Ahle Sunnat wal Jama't contrary to this.

The Aqeedah of Ahle Sunnat Wal Jama'at Regarding Rulers :

Earlier the Aqeedah of Khawarij relating to their *Hukkam* (rulers) was mentioned.

Contrary to this, the Aqeedah of Ahle Sunnat wal Jama'at is that, whether the ruler is cruel or a tyrant or a sinner or a transgressor, this is his own problem, we are commanded to obey the leader. The leader will be obeyed unless his disbelief Kufr is apparent. Such Kufr in which there is no scope of interpretation. In one narration, it is said that, so long as he allows offering Prayers, until then it is not permitted to rebel against the ruler.

Those who rebel against the ruler and become a means of corruption and anarchy in land and conspire to end the peace and stability of the Muslims, they are either Khawarij or in such cases resonates with the Khawarij.

The Khawarij exists even today; however, no one calls themselves Kharji because Khawarij is a feature of a deviated sect. But they have adopted names of their leaders like, *Ibadhiyah, Azaraqa* etc. are sects that are on the path of Khawarij. It is said that, *Ibadhi* is a Moatadil (moderate) sect of the Khawarij. *Azaraqa* was another sect. Besides these, there are several other sects who do not exist outwardly but their thoughts and ideologies are seen in various places.

Today, the rebellion which we see in the Arab world, which was known as Arab Spring, a revolutions. The ideology behind them is also of Khawarij. Till now every one was quiet. It was the same ruler who was previously there but a rebellion never occurred against him. When the uprisings started, it started with one country, so these people aroused the people of another country and then the second

country and then a third country and a fourth country and there was no outcome. That is, the purpose of uprising against the ruler to bring about Islamic government, nothing happened.

In the end, the only demands were of democracy, employment and services. And peace and security was all finished.

All these problems were created by those whose ideologies were of Khawarij and they arouse the public and the consequence is chaos in society and unrest. Today, due to these elements few Muslim countries are burning in the guise of mal administration and unrest. Islam does not permit this.

Second Sect : The Shia Sect

Another sect which arose from the soil of politics is the sect of Shias or the Rawafids. Shia literally means 'to be in unison' and technically Shia is termed for that sect which considers Ali رضي الله عنه to be more deserving or, the only one worth deserving the position of caliphate of the Prophet ﷺ and to lead the Muslim nation. That is, here also there are two opinions. One opinion, that he was more deserving and the other opinion was that he was solely deserving and none else was deserving.

What is the background of the formation of this sect?

As mentioned earlier, that Abdullah bin Saba, who was a Jew in the guise of a Muslim, conspired to shatter the unity of Muslims, he was the one who backed this opinion. And then, the martyrdom of Hazrat Uthman رضي الله عنه and then as a consequence internal strife such as the battle of *Jamal,* battle of *Siffeen,* battle of *Naharwan* created even more disruption in the Muslim Ummah. And Abdullah bin Saba committed to give this thought a face of wickedness or

corruption and he also succeeded to a large extent in his ulterior motives. And as a result, the roads to secession and disruption kept opening as time passed.

The heart-rending martyrdom of Ali ﷺ and then after him the martyrdom of Hussain ﷺ in Karbala, these both incidents fueled the wicked politics that 'Hazrat Ali is solely deserving of caliphate' and this mischief became quite influential and became an impassionate issue.

That is, loyalty to *Ahle Bait* was their prime issue and to instigate the public against the government became their effective motto.

Every Muslim shows loyalty to Ahle Bait. Infact, it is a part of faith. Hence, this slogan entrapped those with little knowledge and gullible Muslims. But this was only cashed to spread corruption in Muslims. And then when this Fitnah increased, it became a cause for differences in Iman and Aqeedah and took the shape of sectarianism in Muslims.

In the name of loyalty and affection towards Ahle Bait, besides Shia, some sections of the Ahle Sunnat also expressed animosity towards the Sahaba and distanced themselves from the Manhaj of the Ahle Sunnat so, there are a few ignorant and foolish people who rebuke Ameer Muawiyah ﷺ and curse Yazid. Although, initially all these were not religious movements but as a result of internal political strife of the Muslims they were different view points.

But then, gradually, people strayed away from the path of Iman and Aqeedah and the Manhaj of the Salaf and then after the incidence of Karbala, a sect emerged named as Shia, which the Ahle Sunnat denominated as *Rafidah*. *Rafidah* means 'the group who denies.' They were rightly given this name as they denied the caliphate of all the three

rightly guided successors prior to Ali ﷺ.

Even in Shias a lot of sects emerged gradually. One such sect, Zaidiyah, which is found in Yemen, these people were the closest to Ahle Sunnat, yet not totally on the Manhaj of Ahle Sunnat. The Zaidi sect accepts the caliphate of Hazrat Abu Bakr and Hazrat Umar رضي الله عنهما . However, they express resentment and exemption on later Khalifas, Hazrat Uthman and Hazrat Ameer Muawiyah.

From the Shia sect, the sect which appears the most is that of *'Ithna A'shariyah'* which accepts twelve Imams as their leaders. These twelve lmams, begins from Hazrat Ali as their first Imam and ends with Hasan A'skari, about whom they believe that he is hidden in the cave of *Samurra.* Nearing the end of times, when the forces of Shias will be powerful, he will emerge then and lead the people and then again the state of Ahle Bait will be established. He is the Hasan A'skari who the Shia also know him as Imam Gaa'ib.

The Fundamental Belief's of the Shias:

1. ***Aqeedah Imamat*** - that is, Allah taala has also authorised the Imams only from Ahle Bait, just like the Prophets and Messengers to guide and lead the Ummah.

2. ***Infallibility*** - The second belief is that all these Imams are inerrable. No one can point fingers on their virtuousness. You can say something about the Prophets, but not a word is to be said about the Imams. For them, the status of Imam is more than that of the Prophet. So far that, Khameni has even written, "The status of our Imam is such that no Prophet could reach to this status and none of the dearest angels also could bat a wing".

3. ***Taqiyah*** - Their third basic belief is that of *Taqiyah* which literally means 'to hide'. For the Shias, this term Taqiyah means, to hide their beliefs and enmity from the

Ahle Sunnat and other opponents and to not express it on the basis of which they make Takfeer to Abu Bakr, Umar, Uthman ﷺ and most of the Sahabas and all of the Ahle Sunnat.

Similarly, they hide their beliefs about the Quran and do not make it known in people. They let it be prevalent among themselves. And they even hide their libellous beliefs about the Sahabas and keep it confined to the books only and do not mention about it. Everything related to Taqiyah is written in their books.

This law of Taqiyah is actually based on insincerity, and it's hypocrisy due to which this belief came into existence. Infact, the entire existence of Shia sect is because of hypocrisy only.

4. *Belief about the disappearance of twelfth Imam:*

Their belief about the twelfth imam as that of *Mahdi.*

The Ahle Sunnat also believe about Mahdi, that, he will appear before the day of judgement, who would belong to the lineage of the Messenger of Allah ﷺ and will have the same name. His name would be Muhammad bin Abdullah. But we do not believe that he will be an Imam and inerrable. We believe that he will be a reformer, Allah Ta'ala with his grace would end the state of evil and corruption, oppression and injustice and would bring about a state of justice and equality and peace and security and happiness and when he will appear he will lead the ulama of Ahle Sunnat wa Jama't.

While the Shias believe that it is their Imam Muhammad Ibn Hasan Al Askari who is hidden in the cave and they believe that he is the last Imam and that's it. He will appear nearing the day of judgement and when he comes he will overcome the enemies and destroy them.

While they also believe that he ran away from the forces and atrocities of the opponents and is hiding.

Basically, all the deviant sects are victims of contradiction. That is, with their own statements they profess their spurious beliefs.

At one point they say, he ran away from his opponent's oppression and cruelty and is hiding, while other times they say when he will appear again, that time he will overcome his enemies and destroy them all. When he is so brave and powerful, then what is the need to hide? Earlier only he could destroy his enemies with his power.

سبحان الله Whomever Allah wish, he guides and whomever Allah wills he would let them go astray.

5. *Aqeedah Raja't:*

Their fifth basic belief is that of Aqeedah *Raja't.* That is, there are few people who will die once and then again return to life. In which they believe the return of Hazrat Ali and certain other Imams. They are not dead but have merely gone into hiding. These days, those calling themselves "Ahle Sunnat wa Jama't", also do not use the word dead for their venerable ones. They say, *'Wisaal'* of Hazrat ji has taken place on this day, he is granted *'Rahlat',* or *' Pardah '.* Whereas, Allah taala states about his Prophet,

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝ [Az Zumar : 30]

O Prophet, indeed you are to die and indeed they are to die.

The point to be noted that, have they become more holy than the Prophet, to whom the word 'death' cannot be assigned!! The fact is, all these are means of misguidance.

6. *Bada'at* : Their sixth ill belief and a very dangerous deviation is that of *Aqeedah al Badaat.*

Badaat means, something that has been hidden for a period of time and then known. This belief is credible for His creations even if it is for the Prophet, however, such a belief about Allah Ta'ala is Kufr. But the Shias say, this could happen with Allah Ta'ala even. معاذالله

As per their beliefs, regarding few of the decisions made by Allah ta'ala, He comes to know later that it was not supposed to be this way والعياذبالله.

It's astonishing that, this belief is associated with the faith in Allah as their basic Faith. Whereas, in fact, this is the faith of Jews.

And hence, it is written in their books that, Allah Taala was regretting the birth of certain people as to why he created him!!! If he knew earlier that certain person would kill Hazrat Ali and Hazrat Hussain, then he would not have created him at all. He later came to know that he would be the murderer of these two individuals.

Basically, all these are unislamic beliefs and what is the motive behind such beliefs? The motive is that, Allah taala has declared in the Quran that He is pleased with the Sahabas رضي الله عنهم, he has revealed verses in admiration of Hazrat Abu Bakr Siddique and Hazrat Umar Farooq, revealed verses absolving Hazrat Ayesha. Whereas, the Shias make Takfeer to these Sahabas, so for that they have to fabricate their beliefs. So they say, Allah taala had said all these at that time when he didn't know they all would be Kaafir later on. والعياذبالله

7. ***Belief that the Quran is incomplete:*** Their belief about the Quran is that, this Quran is incomplete and the entire Quran is not properly preserved. This is also one of the big aberrations from all the listed deviations.

Whereas Allah ta'ala Himself has taken it on Him to

preserve it and revealed verses on it in the Qur'an,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝ [Al-Hijr : 9]

As for the Admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians.

8. *Distortion in the meaning of the Quran :* Another major aberration of the Shias concerning the Qur'an is that, they distort the meanings of the Qur'an since they could not distort its literal words, as the entire Ummah agrees that this is the Qur'an which Allah has revealed to His Messenger. This is the Qur'an which the Sahabas recited, and the taba'een, taba' taba'een, and the entire Ummah is in agreement upon it.

And that is why they turned to distorting the meanings, they strayed away from the Tafsir of the Salaf Ulema and they have another Tafsir. Generally they say, it does not have an apparent meaning rather it has a mystical significance. They claim, the Qur'an has an apparent interpretation which everyone knows. And the other is mystic, which only our scholars know; a common man cannot reach there.

Even the *Sufis* say the same. They say, the religion is apparent as well as hidden (mystic). The apparent everyone knows. The hidden religion only those people know who are *Aa'rif billah.* Hence, they say, if you find someone not offering prayers or someone not practising apparent Shariat, do not misunderstand or doubt him as he could be *Aa'rif billah,* and that deed which you perform outwardly, he would be performing it in mystic. You go to the masjid to offer prayers, and perhaps his heart must be performing prayer. It is not necessary for him to go to the masjid; his soul is engaged in the worship of Allah. All these divagations are a result of this.

9. ***The belief of credibility of Muta'a: Muta'a*** means temporary marriage (Nikah). It won't even be called a Nikah, rather it be called a temporary agreement for a defined period, be it for a few hours or few days or months etc. And as the period ends, the agreement ends with it automatically and there is no need of a Talaq also.

Actually, Muta'a is a form of zina, adultery, which the pure Shari'at has made unlawful, Haram, but their scholars have made it Halal for them.

It is to be noted that, it wasn't Haram in the early days of Islam but later during the battle of Khyber, this was made Haram. And the consensus of the Ahle Sunnat is on its prohibition. However, Muta'a is still Halal in the Mazhab of Shias. For this they have even stated great virtues to it. That, if a person commits a Nikah Muta'a, and then takes *ghusl,* then Allah ta'ala creates an angel for every drop of water, who prays for him till the Qiyamah. And the child born from Muta'a is a *wali* etc. etc. The Sunni scholars say, when these people falsely accused the adorable wife of the Prophet, Hazrat Ayesha رضی اللہ عنہا, then Allah ta'ala took revenge from them by the curse of Muta'a, so that till the day of Judgement, their wives and daughters indulge in zina, and they never remain chaste. Allah taala states,

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ [Ash-Shura : 30]

Whatever difficulties afflict you, it is in exchange of what your own hands have earned.

Allah has decreed for the Shias the curse of Muta'a because of their own misdeeds.

Common Deviations of the Shia and Khawarij Sects:

1. Both these sects came into existence in the Muslim

Ummah as a result of chosing to separate from majority in the environment of dissociation and secession.

2. *Gulu* (Exaggeration), which is extremism and exaggeration, is their common aberration.

The exaggeration of the Khawarij was in practising deen. Therefore, their approach towards religion in extremity and enormity and immediately tagging someone involved in a major sin as *Kafir* and declaring war against them are their distinct features.

The exaggeration of Shias is with regards to their imams. Like, considering their imams innocent, lying about their personalities, taking their position from human to divinity as a result of which it paves the way to shirk, bida'at and superstitions. Thus, all these aberrations are distinct features of this sect. And from them only, the Sufis have taken those exaggerated ideologies.

3. Both are deviated from the Quran and Sunnah and the Manhaj of the Sahabas and as a result, both the sects dwell in ignorance and lack of Fiqh understanding.

4. Revolting against their rivals or against general Muslim nations and the Muslim leaders is deemed permissible and in certain circumstances incumbent. Even if, its justification cannot be found in the Quran or Sunnah or the Ijma of the Ummah, yet both these sects consider it permissible to revolt against the Muslim rulers.

5. To excommunicate (*Takfeer*) the opposition and to consider lawful their wealth and their blood and their honour and chastity is common in both these sects. But the cause of excommunicating is different in both of them. The Khawarij call their opponent Kaafir because they have committed a major sin.

The Shias excommunicate their opponents because

they have honoured the caliphate of Hazrat Abu Bakr, Umar, and Uthman as against the caliphate of Aale Bait and consider it legitimate.

6. In the history of the Nations, both these sects were instrumental directly or indirectly in causing harm and innerving the enemies of Islam against majority of the Muslim Nations. Be it the fitnah of Tatar, or the battle of the Crusaders or the incidents of colonialism and occupation all these instances in the history of the Nations, the role of these two sects was present directly or indirectly.

The Shias had a major role in the downfall of the Caliphate of Banu Abassia in Iraq. Even in this era, the Shias are responsible for the downfall of the Sunni empire in Iraq and the rise of the Shia rule.

7. Both these sects are responsible for tarnishing the beautiful image of Islam and Islamic Shariah, in the eyes of Non Muslims. Today, these Khawarij have reached Europe and America and adopted such a face that because of them, just by hearing the name of Islam their hearts are filled with hatred.

Similarly, the Shias also uncannily presented a wrong concept of Islam. When the Shias perform *Matam on Aashoora,* even the Kaafir mocks it, that what kind of religion is this. There is no sect in Islam apart from the Shia Rafidhis which considers abusing and swearing at the opponent and beating and biting one's own self with their own hands as a good deed.

Third Sect : Nasibiah or Nawasib:

In opposition to the Shias, another opinion and view point came into existence which is known as Nawasib. The Nawasib sect had come into existence as a reaction. They were those people who had expressed animosity towards Ali

ﷺ and the Ahle Bait.

Nasibi means to erect or fix something. Technically, such a person is called Nasibi who plants animosity and hatred towards the Ahle Bait.

The Maslak of Ulama of Ahle Sunnat wal Jama't is love towards the Sahabas and the Aale Bait is a part of Faith.

An incident with lesson:

Once during the rule of Shias, in Syria, someone from the opposition went to the ruler and complained that this *Ibn Taymiyyah* is hostile towards the Ahle Bait. Call him and ask him about the Aale Bait. When the ruler asked Ibn Taymiyyah about it, he replied, "Who says so? For us, loving the Aale Bait is a part of Faith. Our prayer is not complete unless we pray for mercy upon the Aale Bait." And then he recited the Durood Ibrahim.

اللهم صلى على محمد و على ال محمد. . . Till end

When the ruler heard this, he said, someone has falsely accused you and he was absolved. And indeed it is a lie, because a Muslim, any Sunni, can never bring about offensive words on his tongue against the Ahle Bait. Neither on Hazrat Ali رضي الله عنه, nor on his children, nor about Fatimah رضي الله عنها nor any other Muslim who is related to Ahle Bait.

Here, it has to be kept in mind that, according to the *Ahle Sunnat Wal Jamaat,* it is not permitted regarding the Sahabas that there is love towards one and hatred towards the other. This is not the *Aqeedah* and *Manhaj* of the Ahle Sunnat wal Jamaat rather we love each one of them. There could be distance between two of them.

Imam ibn Taymiyyah writes, in a person there can be both reasons to love and reasons to hate, together. Actually, a Muslim should love another Muslim. Nevertheless, it is

possible that a Muslim loves another Muslim from one angle and hate him from another angle. That angle which is of *Iman,* of *Deen,* of *Taqwa,* from this angle, they are worth loving but there are some imperfections, some faults, like, he could be drinking or involved in any other sin, so these are his sins and this aspect of his is not likeable. That is why there could be two aspects together in one person. From one angle he could be loveable and from another aspect he could be hated.

Now, in the matter of Ahle Bait, enemity and hostility towards Ahle Bait is exempted from the Manhaj of Ahle Sunnat wal Jama't. Rather, loyalty towards Ahle Bait and the Sahabas is a part of Faith. That is why, whoever expresses hostility towards Ahle Bait, they are ousted from the Manhaj of the Salaf.

Sects that arose from differences regarding matters of Names and Attributes of Allah (اسماءوصفات)

There came a lot of sects with respect to the names and attributes of Allah سبحانه وتعالى in which there were basically three sects:

1. *Moatazila,* which was the foremost to come into existence.

2. *A'shairah,* which came after the *Moatazila.*

3. *Maturidiyah,* which came almost along with A'shairah'.

All the three sects came into existence based on logic and philosophy.

And in fact, when the translation of philosophy and logic was done, there was integration of ideologies of *Raee*

and kalam and as a result kalam took over Ahle Raee and Raee dominated the Ahle kalam and rationalism became their blood. This way both of them strayed away from the Manhaj of the Salaf.

Fourth sect : Moatazillah :

A Brief Introduction of Moatazilah

The literal meaning of *'A'etezal'* is 'to detach' or 'to separate'.

As mentioned earlier, that few such personalities have passed that have sown the seeds of misguidance. They themselves did not form any sect but sowed the seeds of misguidance and left this world. The actual person responsible for sowing the seeds of Moatazila sect was *Wasil Ibn A'ta.*

He used to sit for the lectures of the famous scholar Imam Hasan Basri who was a *taba'ee* and a great Imam of his time. Wasil used to benefit from his lectures.

Once, he questioned Imam Basri about perpetration of major sins, that, what is the ruling for those who perpetrate major sins? Imam Basri explained the Manhaj of the Salaf that, the one who perpetrates a major sin is under Allah's Providence. However big the sin is like murder, fornication, usury, etc. unless the sins do not account to kufr or shirk . So apart from Kufr and shirk, whatever major sins are there, if Allah wills He would punish him for his sin or forgive him or He would punish for some and forgive the rest of the sins, everything is under Allah's decree. However, he will not be in the hell forever. This is what Imam Hasan Basri explained to him.

So Wasil said, "This is not correct. Rather I believe that for the one who perpetrates major sins, there should be

Manzila bayn al manzilatain, that is, there has to be such a level where he is neither a Momin nor a Kaafir. This way, he can repent and again enter the fold of Islam. But if he dies without repenting, then his death is on Kufr." This point was very offensive for Imam Hasan Basri.

He said, I am explaining to you the Manhaj of Salaf, and from where did you get this philosophy of Manzilah bayn al manzilatain, and asked him to leave his gathering. And when he insisted on his aberration he was removed from the assembly. And when he was ousted, he made his own separate gathering and called people towards his aberration and gradually a group started forming with his followers. Hence, a sect came into existence based on his innovated aberration called Moatazilah.

The Beliefs and Viewpoints of the Moatazila Sect

Wasil ibn A'ta after dissociating from Imam Basri رحمه الله he pronounced even more wickedness and he formed five principles and said whoever likes these principles shall join us.

All these principles are deviations from the Book and Sunnat and Manhaj of Salaf and are related to Faith and beliefs. And it is explained earlier that, the differences in sects is with respect to Faith and beliefs.

Explanation of the five principles of the Moatazila:

1. Tawheed

Tawheed, according to their Manhaj means over and above Allah's being, none of the attributes are to be demonstrated because while proving those attributes a

simlitude to His creation is established which is shirk. Allah is the most glorious to compare Him with His creations.

So, he stated the Aqeedah of Tawheed according to his Manhaj that, only the self of Allah is established and none of the attributes are to be proved.

Here it is to be noted that, in this case, the Manhaj of the Salaf is that, just as proving the being and existence of Allah, similitude is not necessary, in the same way while proving the attributes of Allah also a similitude is not necessary. That is why, all those attributes that Allah has mentioned about Him in the Qur'an, or those attributes which the prophet ﷺ has mentioned in Hadith we demonstrate them without any similitude.

A famous saying of the Salaf:

"القول في الصفات كالقول في الذات"-

That is, to talk about the attributes of Allah is just like the way His being is spoken about.

This is a counter justification taken from their own principles against the Moatazilah. In short, it means, you prove the being for Allah Ta'ala and claim that by demonstrating the being of Allah a simlitude to His creation does not necessarily occur and then give such proofs that there is no being like the Being of Him. Then, similarly, you should also claim and prove with the attributes of Allah Ta'ala, because the way there is no one like the being of Allah, in the same way, His attributes cannot be like the attribute of any of His creations. As Allah Ta'ala states in the Quran

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ [Ash-Shura : 11]

There is nothing like unto Him, and He is the Hearing, the Seeing.

2. A'dl (Justice).

They think, this world is established on justice, and so the Manhaj of *'A'etezal'* should also be established on justice. According to them, *adl* means to talk about those voluntary actions of the servants that they are themselves its creators, before they came into existence those deeds are not already written in their fate. According to their view, it is contradictory to Allah's justice that He writes about them already, whether he will enter paradise or hell and then demand to do such deeds and not to do such deeds. This is contradictory to fairness; rather, it would be like proving Allah's injustice on his servants. That is why they say, there is no relation of Taqdeer for the pertinent deeds of the servant.That is, what deeds would he perform, would he be pious or evil etc. They deny that it's already written in Fate before they all came into existence. نعوذبالله.

The Aqeedah of Ahle Sunnat wal Jama't is that, Taqdeer (fate) is Allah Taala's secret, He has not unveiled it. And anything, whether they are the actions of His servants or anything besides it all are already written in Luh Mafooz and Allah taala knows everything before it comes into existence and everything is in his knowledge and according to his providence it comes into existence and even dies according to his providence.

3. Waad and Wa'eed - (الوعدوالوعيد)

According to this principle, in their Manhaj *Al waad wa Al wa'eed* means, the one who does any goodness ought to be rewarded, according to the promise. And the one who sins ought to be punished for his sins, according to the commination.

It means, it is incumbent upon Allah that, neither the rewards for the one doing any goodness be violated nor the

one who sins be forgiven. والعياذبالله

And this is also called the requisite of *Adl.*

Whereas, the Aqeedah of Salaf is that, nothing is obligatory (wajib) upon Allah Taala. Whoever Allah permits in paradise is through his grace. His deeds are only a means and not a guarantee or surety. That is why, the Messenger of Allah ﷺ said, "There is none among you whose deeds would get them to paradise." The companions asked, "Even you? O Messenger of Allah?" He replied, "Yes. Until the mercy of Allah Taala is not upon me."

It means the maslak of Ahle Sunnat wal Jama't is that, whoever enters paradise is by the mercy and grace of Allah Taala and whoever Allah throws into hell is by His justice and fairness. Allah Taala would never wrong anyone.

4. Manzilah Bayn-al-Manzilatain- (منزله بين المنزلتين)

This was explained earlier so a detailed explanation again is not required.

Wasil ibn A'ta the inventer of this ideology, who believes that the one who perpetrates major sins is neither a Muslim nor a Kaafir and if he dies without repenting, then he dies on Kufr.

But the Maslak of Ahle Sunnat wal Jama't is that, the one who perpetrates major sins is upon Allah's providence, he will not be punished or thrown in fire forever provided his death was not on Kufr or Shirk.

5. Amr - Bil - Maruf Wa Nahya - A'nil - Munkar-

(امربالمعروف والنهي عن المنكر)

The fifth and the last principle of the Moatazilah is that of *Amr bil maruf wa nahya a'nil munkar.*

In short, this is our *Maslak* too. But for them, it means, that, if someone perpetrates a major sin, then he should be prohibited by force. This even includes the ruler of the time, if there is any evil in his life or in his administration then even he should be eliminated by force and if he persists then he shall be adjudged as Kaafir and revolted against and he shall not be obeyed because persisting on a major sin he becomes a Kaafir, then a Kaafir cannot remain dominant over us.

It is to be noted that giving a ruling of kufr to the rulers who commit major sins is the manhaj of Khawarij as well.

The Influence of the Ideologies and Thoughts of the Moatazilah on Certain Institutions in the Current Era :

The impression of the Manhaj and the principles and ideologies of the *Moatazilah* are still found in the thoughts and opinions of certain people and certain institutions. It is not necessary that someone says, I am a *Moatazilee.* But if someone denies *Taqdeer* or denies the attributes of Allah, so altleast in those matters he would be *Moatazilee.*

And, if someone says that a certain person has committed a major sin and he would never enter paradise, so is he not a Moatazilee? Definitely, he is a supporter and agrees with Moatazilah in this statement of his. And some people even have the audacity to swear by Allah, that, if that person enters paradise, then Allah is not fair. They aren't aware that it is against the Manhaj of the Salaf and immediately pass their verdict.

To talk of someone's act or deed that this act is against the Sunnat or of those whose abode is hell, can be said if the

act is manifest the way it is described. But to talk about someone looking at their deeds that he is from paradise or hell, all these are from the matters of the unseen, which is not permitted for anyone apart from the Prophets.

The Three Like-Minded Sects with Minor Differences With Respect To Allah's Being And Attributes:

Kullabiyah - Asha'irah - Maturidiyah:-

Abdullah bin Sa'eed bin Kullab Al Basri is such a personality that Ash'ariyat and Maturidiyat revolves around him. He died in the year 241H.

He is considered to be the founder of both the *Manahij,* the *Asha'irah* and the *Maturidiyah.* As mentioned earlier, that *Asha'irah* and Maturidiyat, both the Manahij came as a counter reaction to oppose the Manhaj of the Moatazila.

While the Moatazila denied the attributes of Allah Ta'ala, Abdullah Ibn Sa'eed Ibn Kullab found a new way with respect to the attributes of Allah in general and particularly about the *Sifat Kalam* (attribute of Allah to speak) on the basis of which Quran is neither to be called a creature (makhluq) nor the words or sounds for attribute of speech (*Sifat Kalam*) of Allah is to be proved, rather, it should be believed about the Self of Allah with its meanings only for the attribute of speech for Allah. According to them, by proving words and sounds for Allah, a similitude with its creations is unavoidable.

This way he could not completely come out from the quicksand of the Moatazilah and embrace the Manhaj of

Salaf totally rather he introduced other such ideologies in matters of names and attributes where he could neither accept the Manhaj of the Salaf nor did he remain on the Manhaj of Moatazilah.

To denounce the significant deviousness of the Moatazilah, Abdullah bin Sa'eed bin Kullab struggled and wrote a number of books. However, he got influenced with Greek philosophy and took support of the reasoning mind; hence, he became the innovator of a particular Manhaj, different from the Manhaj of the Salaf and the Manhaj of the A'etezal. Therefore, from the attributes of Allah, he could prove only seven of the attributes and in the remaining he chose the way of interpretation. Those seven attributes are:

1. Existence, 2. Knowledge, 3. Intention, 4. Divine power 5. Hearing, 6. Sight, 7. Speech

Fearing similitude in these seven attributes they assign a way that is different from its apparent meaning.

A'llamah ibn Taymaiyah writes, A'shariyat and Mataridiyat both are derivatives of Kullabiyat. Though the Maslak of Ibn Kullab was very close to Ahle Sunnat wa Jama't. Although, A'shariyat and Mataridiyat are derivates of Kullabiyat, but in these, philosophy and logic is included to a greater extent thereby creating further distance from the Manhaj of the Salaf.

Fifth sect : A'shariyat :

Description of A'shariyat

Asha'irah is linked to Abul Hasan Ashari, who was born in 270H and died in the year 324H. By lineage he is from Abu Musa Ashari, hence called Ashari. When he started to acquire knowledge, he began with the lessons and

a circle of Moatazil scholar. Ideological germs started infesting from here and he spent forty years over it. Later on he came to know that this was a wrong Mazhab, so he went in search of truth and attended the gathering of Abdullah Ibn Sa'eed Ibn Kullab and was influenced by his Manhaj who would prove only the seven attributes of Allah and interpret in the rest of the attributes. He preferred this Manhaj.

Eventually, he was not satisfied with this Manhaj also and so in search of truth he started searching for the assemblies of *Ahle Sunnat.* So he met the Muhaddith of that era, Hafiz Zakariah As Saji in Basrah who taught him the Manhaj of the Salaf in the section of the attributes of Allah. And in other matters as well he was acquainted with the Manhaj of the Salaf. Then from there he left for Baghdad.

Abul Hasan Ash'ari, in search of truth went to Baghdad from Basrah. And over there, he probed about several *Manahij* and met the scholars of Salaf. And when the Manhaj of the Salaf was clear to him, he wrote the book "*Alibanah Usool AdDiyanah*" and in it he exonerated himself from both the Mazahib, *Ae'tezaal* and *Kullabiyat.* But the Asha'irah doubt about relating this book to him and the present Asha'irah are firm on the earlier Manhaj of Abul Hasan Ash'ari.

Sixth sect : Maturidi

An Introduction to the Maturidi Sect

Another scholar who was influenced by the concept of Imam *Abul Hasan Ashari* was *Abu Mansour Maturidi* whose actual name was Muhammad Ibn Muhammad Ibn Mahmoud. He was born in a town near Samarkand called Maturid and with this association he was known as Maturidi.

The Mazhab of most of the Ahnaf (Hanafis) is on his Manhaj only in terms of beliefs and faith. From among his teachers there is even a mention of several Shaikhs. Inspite of that, his detailed biography and his life is not traced apart from few of his books. Even the scholars of Ahnaf themselves acknowledge it.

He has written books on *Usool Fiqh* and *Ilm Kalam.* Rather, he is the first person who substituted the term 'Ilm Tawheed' with 'Ilm Kalam'.

That is, those books that are written on the subject of Tawheed, he substituted the subject itself and instead of Ilm Tawheed, Ilm Kalam was adopted. That is why, those books on beliefs that are written in a philosophical manner are known as 'Ilm Kalam'. In the schools of Ahnaf, this term only is used for books on Aqeedah.

Apellation

Ilm Tawheed was so called Ilm Kalam because, initially when differences in the section of Faith and Beliefs were created, it started with Kalam of Allah (Speech). The first deviousness about the Quran which the Moatazilah started was that the Quran is a creation and Allah Ta'ala has created it like any of his creations and wherever Allah's speech in the Quran is mentioned they say the same. Then for all topics with regards to Iman and Aqeedah the term Ilm Kalam became popular.

Some of the famous knowledgeable people of the Sects A'shariyah and Maturidiyah

Among the Asha'irah also great people of knowledge

emerged from which few famous ones are:-

1. Abu Is'haq Shirazi - (Died In 476H)

He has written several books on Fiqh and Usool Fiqh. His famous book on Fiqh Shafiah is *Al Muhazzab.*

Imam Nawawi had started its Sharh with *Al Majmu'*, however, before its completion he passed away and he had two famous and popular books on Usool Fiqh, *Al Ma'a'* and *Al Tabsirah.*

2. Imam Al Harmain Abdul Malik Bin Abdullah bin Yusuf Al Juwaini - (Died in 478H.)

He is also counted among the great scholars of the Ash'ari Mazhab. He too has written several books on Fiqh and Usool Fiqh, few well known ones were:

Al Burhan fi Usool Al Fiqh , Al Warqat Risalah Mukhtasarah fi Usool al Fiqh , Nihayat Al Matallib fil Fiqh As Shafiah in 20 volumes.

In his last stage, he had repented from mazhab Asha'riyah based on philosophy and Ilm Kalam and expressed his adoption of Manhaj Salaf.

3. Imam Gazali Abu Hamid Muhammad bin Muhammad at Tusi- (Died in 505 H.)

He also passed through various phases in his life. He had in depth knowledge in *Tasawwuf, Ilm Kalam* etc. Besides, he even had deftness in Shafa'ee Mazhab, Fiqh and Usool Fiqh. *Ahya uloom Addeen* "أحياءعلوم الدين" is his very popular book which gained acceptance all over the world. He has mentioned about *tazkiyah nafs* and *fadail -e- Amal* in it.

Besides that, another famous and a very important book on Usool Fiqh, *Al Mustasfa* and books on Fiqh Shafai,

Al Wajiz and *Kitab al Wasit* are also significant.

In his last stage, on his death bed he expressed exoneration from his philosophical Manhaj and placed Bukhari over his chest and declared that I die on the Manhaj of this book.

4. Fakhruddin Razi Muhammad Bin Umar.

(Died in 606 H.)

He held a great status as Ulama Ashairah and Ulama Shafiah. He was an expert in various fields and sciences. He is also an author of several books. He has written an elaborate Tafseer of the Noble Quran which is named *Tafseer Kabeer* and in Usool Fiqh, *Al Mahsul* is his very popular and accepted book. He had great affection to rationalized reasoning based on logic and philosophy. He would often prefer rationalized reasoning over Shari'at evidences. Allama ibn Taimiyah رحمه الله confuting this Manhaj of his made him a particular target for his criticism and proved the superiority of Sharai evidences. Allama ibn Taimiyah had written *Dara Tarud Al Aql wal Naql* درء تعارض العقل و نقل on this topic.

Allama Razi too had repented from his philosophical Manhaj during his last stage.

Allama Ibn Hajar, in his book "لسان الميزان" quotes Imam Razi that, majority of those keeping a philosophical view point and misguided people reach this conclusion that I have reached. He acknowledged that, I have observed *Kalami* and *philosophical Manhaj* very keenly. These can neither cure any sick nor can it quench a thirsty. Whatever philosophical and logical arguments are there, they cannot quench the thirst of a man's Fitrah. Then he says, in describing Beliefs and interpretation of Beliefs the best and

the closest Manhaj and path is the way of the Quran.

The Manhaj of Ashairah with respect to Beliefs and Faith

The important principles with respect to belief and faith of the Asha'irah Manhaj are:-

1. According to the viewpoint of the Ashairah, the first obligation on a human being is to know Allah.

Whereas certain other Asharis say that the first obligation in knowing Allah is to ponder and meditate while few others said the first obligation in knowing Allah is to have the intention to ponder and meditate. Such irrelevant talks are philosophical tales which they think from their minds.

According to Manhaj of the Salaf that is based on the Quran and Sunnat, the first thing that is obligatory on man is to believe in Allah.

According to a *Muttafiq Alaih report,* When the Messenger of Allah ﷺ would send his envoys, he would ask them to first invite people to لااله الاالله, and when they affirm it, then order them to pray their five daily prayers and when they accept then command them to pay Zakat on what is due.... Till end.

2. For the Asha'irah, actual Iman is only affirmation from heart, to acknowledge it with tongue is not a part of Iman. Once you read لااله الاالله by heart you are a believer in the sight of Allah. Pronouncing it by tongue is a condition (شرط) so that it is known among people that you are a believer.

According to the Manhaj Salaf that is based on Quran and Sunnat, to acknowledge it with tongue is a part (رکن) of Iman.

The difference between a part (رکن) and a condition (شرط) is that, a part of anything is one component of it and a condition would mean it's outside the realms.

So with this principle, Abu Talib was also a believer in the sight of Allah. Rather many disbelievers (کفار) and polytheists (مشرکین) and Jews and Christians would also be believers who knew in their hearts that the Muhammed ﷺ is the Messenger of Allah. As mentioned in the Quran,

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ١٤٦ [Al-Baqarah : 146]

Those to whom we have given the Scripture recognize the Messenger of Allah ﷺ fully as they recognize their own sons, this even though a group of them knowingly conceals the Truth.

In Manhaj Salaf, Iman comprises of three things: affirmation by heart, declaration by tongue and to perform deeds with our physical actions, that is all the three together comprises Iman.

3. Their third Manhaj is that, the evidences in the Quran and Sunnat are fictitious. That is, you can not be convinced with it. If you want certainty in any matter then you may get it by rational reasoning only.

They say, there are a lot of probabilities in Sharaee evidences. Razi has mentioned ten probabilities. He says, behind every Shara'i justification there are ten probabilities. That is why, it cannot give certain and definite results even if it is right it would only be doubtful and uncertain.

Contrary to that, according to them, rational evidences are explicit. However, this principle is wrong and the Ulema of Salaf had criticized it and proved that undoubtedly both evidences, Shareeah and rational have weightage. Rather,

Sharaee evidences have more certainty and clarity as compared to rational evidences.

For more details, peruse the famous book of Allama ibn Taimiyah ﷺ : درءتعارض العقل والنقل.

4. Moreover, their Manhaj even says that, if there is a conflict between rational reasoning and Shara'i reasoning, then rational reasoning shall be given preference. For example, if an Ash'ari scholar's intellect says that while proving certain attribute of Allah, a similitude with His slaves is inevitable, even though that attribute is present in the Quran and Sunnat, then in such a case the Asha,irah say, rational reasoning would be given preference.

A number of books are also written on this Manhaj.

In reciprocation, Allama Ibn Taymaiyah has also written comprehensive books confuting Asha'irah in several volumes which are very valuable books in terms of knowledge. In it, he has subjected Razi, Gazali, Juwaini and other leading heads of Asha'irah and had confuted them. Chiefly in his famous book named "درء تعارض العقل و النقل". In this book, he argued that if a narration is correct, that is, if it is authenticated in the Quran and Sunnat then there can never be rise of conflicts in the intellect. In the braid of this, he wrote a book and whatever uncertainties and doubts were there he mentioned them in his book and refuted them.

These days, people who are influenced with modern education, for them; this is a great evil. And the doors to this wickedness was first opened by Sir Sayed Ahmed Khan in India who had rejected a lot of religious facts and he opened the doors of flawed interpretation and paved the way for rejecting several Sharaee facts and as a result the intellect was more venerated as compared to narrations. والله المستعان

5. The fifth principle of the Ashariah is that, for Allah only seven attributes are inherent which were mentioned earlier:

1. Existence 2. Knowledge 3. Will 4. Divine Power 5. Hearing 6. Sight 7. Speech

Apart from these all the other attributes aren't inherent that is why there would be interpretation in them because for them, while proving these attributes for Allah a similie with His creations is inevitable. The Ahle Sunnat wal Jama't believe that the very self and attributes of Allah however mentioned in the Quran and the Hadith, should be expressed in that very way and that meaning only, without any similies, without interpretation and without any nature to it.

6. Their sixth principle is that, they deny the existence of Allah stationed over the Arsh (throne) and they interpret in it.

Reason for denying: According to them, the reason for denying they say is that, Allah is such a being to whom a gesture cannot be made that He is over there. If you point towards the sky, then it would mean he is not down here, and hence you confined him. But Allah is unconfined. That is why, to fend off from this matter of limitation and that their lies are not proved, they denied His being stationed on the throne. And they wrongly interpreted about استواءعلى العرش in those manifest text of the Quran and Hadith.

And they contrived a new viewpoint regarding the existence of Allah that instead of His existence, non existence is proved والعياذبالله.

Hence, their viewpoint about the existence of Allah is that:

He is neither above nor below, neither on the left nor on the right. Rather he is everywhere.

This concept of Asha'irah that Allah is omnipresent was adopted by the Sufis and they say Allah is present everywhere. And as our *Shaikh* (revered), our *Wali* (saint) their being is also at some place, it therefore means Allah Ta'ala is as though dwelling in that individual. This belief has opened the doors to حلول and وحدت الوجود. Meaning, Allah Taala is everywhere so He is dissolved in everything so now you cannot look at Him as a distinct entity.

Although, the Asha'irah have not brought this belief of *Hulul* and *Wahdatul Wajood* but with their ideology they have definitely paved the way for evil beliefs.

So these were few points on the Manhaj of Ash'ariyat. Yet a lot of people say what our differences with them are. All these are fundamental differences with respect to beliefs and faith. That is why, according to the Manhaje Salaf, they are considered among the Sects.

This is the reason that, they are mentioned as the misguided sect in the chapters of those books that are written on Manhaje Salaf because no one can adopt the Aqeedah of the Qu'ran and Sunnah whilst staying on this Aqeedah. Both have differences as far as east and west.

A Review on the Mutual Differences between Asha'irah and Maturidiyah

Basically, between both Asha'irah and Maturidiyah there is consonance in most of the cases, however in certain matters mutual differences are also observed in them. Few Ulemas have highlighted these differences which are briefly stated as under:

1. Maturidis do not differentiate between *Sifat zaat* (characteristics) and *Sifat fa'al* (attributes of actions). Whereas, the Asha'irah differentiate between them, but with

interpretation.

The Manhaj of Salaf also differentiates between them although without interpretation.

For example, descent of Allah on the lowest heaven- as appropriate to Him.

This is His attribute of action, it is established as an action but with changes in its meaning and concept. Hence, they say, "not the actual descent.".

Whereas, the *Salaf Saliheen* (pious predecessors) apply it with its apparent meaning without interpretation but with this restriction that, it is best appropriate to Him, neither is its nature identified nor is He compared to any of His creation because He is one and unique in His being and attributes and none of the creations is compared to Him.

2. Asha'irah do not differentiate between مشیّت (decree) that is اراده (intention) and رضا (pleasure). They say, what is intended, its pleasure itself. That is, in everything there is Allah's intention and pleasure.

That is, whatever Allah intends to do and though he doesn't like it, then we call it Allah's pleasure. Maturidiya differentiates between them. And differentiating between them is also from the Manhaj of Salaf and the texts of Qu'ran and the Sunnah are their just witnesses.

Its brief explanation is that:

The decree of Allah is of two kinds:

One is decree of *Shareeah* which is also known as pleasure (Allah is pleased with it)

And the other is decree of *Kauniyah qadariyah* which is also known as قضاوقدر, fate or fortune or prudence.

And it's not necessary that, that they both conform to each other in every *Qadha*.

It can be that, somewhere we find decree of Shari'ah

but the decree of Kauniyah is contrary to it. For example, according to the decree of Sharee'ah, Iman is desired from every human being and he has to turn to the Sharee'ah, but as per the decree of Kauniyah, some people are to be deprived of Iman, hence, they would never embrace Iman.

And those who are blessed with Iman, for them the decree of Sharee'ah and the decree of Kauniyah are together in conformity.

Hence, according to Salaf Saliheen, under the decree of Kauniyah if such things are found that are disliked by Allah like Kufr or disobedience, then it is not called Allah's pleasure or Allah's wish rather it is called Allah's مشيّت (prudence).

Allah Ta'ala states in the Qu'ran,

وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ [Az Zumar : 7]

Allah does not like disbelief for His slaves. And if you are grateful, he is pleased therewith for you.

The disbelief of a disbeliever (كافر) and the polytheism of a polytheist (مشرك) are from the decree of Allah but it's not from what He is pleased with.

Therefore, if it is something good then it is to be said, it's Allah's pleasure and if it's something evil, then it's not said Allah's pleasure rather one should say, Allah's decree and His prudence.

Seventh Sect : The Sufi Sect

The group which adopted Tasawwuf is also a sect.

It is called a sect because it has devious ways in beliefs and faith which are different from Manhaj Salaf. And a sect is so called when someone takes a different course in beliefs and faith. Unless there is a difference in course of beliefs and faith, it can be termed a *Mazhab,* or

Maslak or *Maktab Fikr.* Like, those Fiqhi Mazahib that are based on the sayings and Ijtihadat ascribed to the Imams are not termed as sect rather they are called as مذہب (Mazhab) or مسلک (Maslak) or مکتب فکر (Maktab Fikr). However, Tasawwuf is generally in the section of *Iman* and *Aml* (actions) and Tazkiyah nafs (purification of soul) and because of its special *Manhaj fikr*, it is a separate sect.

Allama Ibn Taymiyah writes, that it was the last era of the Taba'een, that is, the last era of the second century Hijri when there came about three bid'aat.

1. ' *Raee* ' those people ascribed to them were called the Ahle Raee

2. ' *Kalam* ' those who ascribed to them were called *Mutaqallimeen.*

3. ' *Tasawwuf* ' those who ascribed to them were called *Sufiyah.*

The center for Raee was Kufah and Ahle Kalam and Tasawwuf were mostly in Basrah.

What is the origin of the term Tasawwuf or Sufism? A lot of things are said about it. Some say, it originates from the people of the Sufah, some say it originates from 'Safa' that is purity of heart. But none of them are true.

The most probable maxim is of those who say that it is derived from صوف (Sauf) which means wool and most of the research scholars give preference to this definition including Allama Ibn Taymiyah. Because at that time, wearing wool signified piety and abstinence and often beggars and needy type of people would adorn such clothing.

The name 'Sufi' means, a poor devotee wearing woolen clothes.

The advent of Sufism was in the last part of the 2nd century Hijri as mentioned by Ibn Taymiyah; however Abu Suleiman Ad Darani (died in the year 205H or 215H) spoke about it as a Manhaj. Sufism is a Manhaj in terms of its actions and deeds which appeared primarily as *'tazkiyah nafs'* purification of the soul and it came about at that time when there was a succession in conquests of Islamic state and there was an abundance of wealth among the Muslims. At that time, the Arabs hadn't seen this life of luxury. And when people saw this luxury they said, this type of lifestyle would destroy the Deen (religion). Hence, they called people to adopt abstinence.

Like Hazrat Abu Dharr Gifari رضي الله عنه who left Madinah and settled on the outskirts saying the way you are leading your lifestyle was not the way during the time of the Prophet ﷺ. This lifestyle of building huge palaces, eating and dressing, these slaves and maid servants. He said, these all would be a cause of Fitnah (evil, wickedness) and the hereafter would be destroyed and so to protect our Aakhirah we should forsake all these and abandon this life.

So few people started contemplating that abstinence is absolutely necessary because luxurious life gradually distances one from Allah. On the basis of this, they considered renouncing from worldly pursuits as their view point and even started calling people to adopt this.

Although in other religions like Judaism, Christianity, Hinduism, Zoroastrianism etc. also, such type of people already existed who renounced the worldly pursuits and adopted seclusion that is known as *Rahbaniyat* (monkhood). This same ideology was liked by the Muslim devotees too and they approved this way and to adopt it they tried to

move away from the common settling. Hence they got influenced by the *Ajmees'* (non-arabs) ideologies for *Tazkiyah Nafs* and gradually a lot of other bid'ats were introduced.

In the early days, the *Sufis* advocated the *Safa Qalb*, that is, firstly cleanse your heart that is, to remove the worldly pleasures from the heart because every evil starts from here, it's from here that one stops distinguishing the Halal from Haram. How would you clean the heart? By purifying the soul. For that, special chants and recitations were stated. In which there is one method *'Riyadat'*.

A book written on Sufism in India by Maulana Abu Al Hasan Nadvi writes an incident of a scholar from Nadva that he went to a certain *'khanqah'* a lodge where the Sufis were being subjected to practise *'Riyadat'*. So this elderly man of the Khanqah, was asking his pupils to say لاإله and to repeat it and stroke hard on the chest. They were made to repeat this لاإله only for the initial few days and then after a few days he asked them to repeat الاالله. So this person asked, "Hazrat I didn't understand this, for several days you taught لاإله and then later الاالله. Even we have read the Quran and the Hadith but didn't come across such a practise in the Quran Hadith and the Manhaj of the Salaf." So the Shaikh of Tariqat replied, "you would not understand this, this is not your field." So the elderly man kept quiet out of respect.

The point is, at first instance only, with knowledge based viewpoint the practice seemed against the Shari'ah and the Bid'at was apparent but ultimately due to the affection of his beliefs he was obliged to accept the Bid'at munkar and he himself became a Shaikh Tariqat.

Bid'ats are introduced like this in the Muslim Ummah, otherwise the Sufism that prevailed; its objective was purifying the soul on the path of Quran and Sunnat and the Manhaj of Salaf. But gradually, the way of Tasawwuf of the later Sufis entered the way of Jews and Christianity in monkhood, Hinduism and Buddhism. Since, only لاالہ was practiced, while half part of the Kalimah Tawheed is based on negation of Uloohiyat, and if one passes out on this statement his death would not be on monotheism والعیاذباللہ.

Rather his death would be as an atheist.

Sources of Sufism

The six genesis of the later Sufism that stayed away from the Manhaj Salaf:

1. Unveiling کشف
2. Taste ذوق
3. Ecstasy وجد
4. Inspiration الہام
5. Dreams خواب
6. Ways of Sufism modes of practices that are laid by various Sufis.طرق صوفیاء-

A brief explanation of the above mentioned practices:

1. *Kashf* (unveiling)

The literal meaning of kashf is to expose a thing that is hidden behind a veil, from the same word is derived *Inkishaf* which means to become visible or be known.

In terms of Sufis, Kashf means, unusually knowing or grasping such a thing which cannot be obtained through material resources, like to recognize a thing behind the wall or to understand the aim of a person without him saying or

to watch something at a great distance without any material resources as though seeing it closely.

As it is narrated about the rightly guided successor Umar bin Khattab رضي الله عنه that, on sighting the dangerous position of the army fighting on the battle front in Persia, Hazrat Umar addressing Commander Sariyah from Madinah Munawwarah and said," ياسارية الجبل" That is, "O Sariyah! Turn towards the foot of the mountain and fight."

This was heard by the commander and he followed it to win the battle. This incident is narrated in the biography of Umar bin Khattab رضي الله عنه as a mode of Kashf and Karamat (miracles) although there is a difference in scholars with respect to its authenticity.

Reality of *Kashf* in Manhaj Salaf

Allama Ibn Taimiyah رحمه الله had written that, it could be possible that when Allah Ta'ala endows someone with a miracle (karamat), it could be that the reality of that thing is shown as Ilham (inspiration). Because *wahy* (revelation) has stopped but not *Ilham.* Kashf is a miracle but if any thing is against Qur'an and Sunnat then this Kashf is of no significance. That would be *Kashf Shaytaani* (satanic).

Kashf is of two types: one is *Kashf Rahmani* and the other is *Kashf Shaytaani.* Both can be differentiated by the actions and by the beliefs of the Sufi. If his Faith and deeds are according to the Quran and Sunnat and on the Manhaj of Salaf then it could be possible that Allah Ta'ala puts such a thing in his heart that would occur or its already happening which is away from his sight.

As it occurred with Hazrat Umar رضي الله عنه. But, Hazrat Umar رضي الله عنه who would uphold the Sunnat of the Messenger of Allah صلى الله عليه وسلم and if such incidents occur with him then it would be called *Kashf Rahmani.*

In a Sahih Hadith, The Messenger of Allah ﷺ said, "Beware of the insight of a believer, because he sees through the light of Allah." So this insight of a believer is also a form of Kashf only. But the condition is whatever is shown by means of Kashf, should not contradict the Qur'an and Sunnat and the deeds of one proclaiming it should be according to Qur'an and Sunnah. And if it isn't according to it then his Kashf is *Kashf Shaytaani* (unveiling from Shaitan). والله اعلم

2. *Zauq* (Taste)

The Sufis achieve a lot of things with their *Zauq*. If there is a desire of any thing in Sufis' Zauq, that is, if his Zauq desires to listen to Qawwali, he may listen to it and if his Zauq desires to listen to Qur'an so he may even listen to the Qur'an recitation.

In the Islamic world, there are several Masjids and shrines where the prayer area is at one side and in the middle there is an auditorium where there is *Qawwali,* poems and verses recitation, and they say with this also we can achieve spirituality. So it doesn't make any difference if a woman recites or a man recites, in their Manhaj all these essentially depend on *Zauq*.

However, in Manhaj Salaf, every action is guarded by Qur'an and Sunnah. Therefore, the taste or desires is of no significance if it contradicts the Quran and Sunnah and the Manhaj of the Salaf.

3. *Wajd* (ecstasy)

'Wajd' is an Arabic word which means to achieve something or literally to feel or grasp something in heart. This meaning is applied to اعمال القلوب. That is, it is included in the deeds of the heart. It means the sweetness of

faith is felt about which is mentioned in a Sahih Hadith, The Prophet (ﷺ) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Messenger become dearer than anything else.

2. Who loves a person and he loves him only for Allah's sake.

3. Who hates to accept kufr (disbelief) as he hates to be thrown into the fire." (Muttafiq Alaih)

Whoever possesses these three qualities, only he shall experience Wajd that of faith and spiritual. This is the actual Wajd of Faith. But the wajd of Sufis is of another type. Because sometimes he sees a beautiful thing and he can experience *Wajd,* it could be a woman or a man, a *mahram* or a *non mahram,* it could be small or big whatever it could be that they experience *Wajd* and start wabbling and dancing. All these are misleadings. And all these things they even write in their books that our so and so Hazrat ji or Shaikh experienced *wajd* after seeing a beautiful boy and started dancing. Hence, such a *Wajd* of Sufis is devilish *wajd.*

4. *Ilham* :

Ilham means an intuition in the heart that, certain thing would happen in such a way, this is the true and that is not true. This is known as *Ilham.* This is also one medium for the Sufis.

Difference between *Kashf* and *Ilham:*

The difference between *Kashf* and *Ilham* is that, in *Kashf,* one sees such unseen things with his eyes that cannot be generally seen, that is, things are unveiled in front of him.

The status of *Ilham* according to the scholars of Ahle Sunnat wal Jama'at:

In the light of Quran and Sunnah, *Ilham* is also of two types;

Ilham Rabbani and *Ilham Shaytaani.*

Ilham Rabbani means, Allah Ta'ala puts or creates in the hearts of his pious servants the reality of something or an intuition which is in accordance to Quran and Sunnah. In other words, to attain an inspiration to perform a virtuous act from Allah.

For example, if a person is walking through a place and saw that he should build a Masjid here and actually it was even required there, therefore Allah Ta'ala inspired his heart with such a thing that was a requirement.

But if his Ilham is against the Qur'an and Sunnah then it is *Shaytaani Ilham* or devilish whispering. Because in the Quran it says,

وَإِنَّ الشَّيٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ ﴿١٢١﴾ [Al - An'aam : 121]

And indeed, the Shaytaan do inspire doubts into the hearts of allies among you so that they dispute with you; and if you were to obey them, you will surely yourselves turn into those who associate others with Allah.

The example for this is such that a person claims he was inspired to kill a certain man although he is innocent. Or he says that he was inspired to build a shrine at a certain place. So all these are *Ilham* from the *Shaytaan.*

According to Manhaj Salaf, if something virtuous has been inspired in a person's heart, then firstly his Iman and deeds would be scrutinized in the light of Qur'an and Sunnah and then even his claim would be verified against

Qur'an and Sunnah, and if it is not against the Quran and Sunnah then it would be considered from Allah and if it is against Qur'an and Sunnah then it should be considered whisperings from the *Shaytaan*.

The Sufis claim that our saints have such an intuition that only by seeing they can tell whether you are hungry or thirsty or anxious or prosperous. And if someone comes to meet then just by seeing him he can tell you "have come from this place and you have brought this thing for me! And you are thinking about such a thing in your heart!" And actually this even happens quite often. But these are not signs of them being *Rabbani* or *Rahmani* because most of them seek help from the jinns and the *Shayateen jinn* work for them. والله المستعان.

5. *Khwaab* (Dreams)

Thee fifth source of the Manhaj of Tasawwuf of the Sufis are the dreams. Dreams are an important element of the Tasawwuf Manhaj of the Sufis. For them, dreams are like divine revelation. They say I have seen Hazrat in dreams, have seen some other prominent personality in dreams.

Reality of dreams:

To grasp or comprehend something within the heart in the state of sleep is called a dream. And dreams are of three types;

1. In the dreams, such things are seen that would occur exactly the same in the future.

2. Sometimes its analogy is shown that is, an event that would occur in future is not shown in its actual form but is shown figuratively or metaphorically.

Then it's interpretation is to be known from the

experts in this field, people of knowledge or people with insight.

Like the dream of Yusuf ﷺ, about the future event mentioned in the Quran, in which he sees the sun, the moon and the eleven stars prostrating him. Similarly, the two fellow prisoners who saw in their dreams and requested Yusuf ﷺ for its interpretation and explanation or the dream that the king of Egypt had seen about the famine situation, all these dreams were a representation of the exact things that were to occur in the future.

3. The third type of dream is ambiguous thoughts or can also be called whisperings of the *Shaytaan* which is called in Qur'an as mixture of false dreams. (أضغاث احلام)

According to Ahle Sunnat wal Jamaat, the dream of a believing slave is truth and it does have significance. Narrated by Bukhari and other sources, "A good dream seen by a righteous person is one of the forty-sixth parts of *An-Nubuwwah.*"

It is such an insight where Allah Ta'ala instructs the angel to go and inspire the heart of a certain person.

And the point to be noted is, the dreams of the prophets are divine revelations.

However, the dreams of common people could be any from the above mentioned three types of dreams, which is why if a person sees a dream, he is advised by Sharia not to narrate his dream to everyone.

Rather, it should be narrated to the experts in the field, knowledgeable people and that too with whom there is love for faith and religion so that with his knowledge and sincerity he could truly explain and interpret the dream.

And if it is a bad dream it is to be considered as *Shaytaan's* whisperings and should not be expressed to

anyone. Rather, one should seek refuge with Allah from the whisperings of the *Shaytaan* and bad dreams.

So the underlying meaning is, although dreams do have reality but they can't attain the status of *Wahy*. But among the Sufis the dreams in general and specially those of their saints is looked at with great exaggeration. Their dreams are considered like the dreams of the Prophets and this is the actual misguidance which is spread through Sufism. The Shaytaan comes in their dreams and shows them a lot of things so that they can claim to know the unseen and the people assert it. And keep them away from the Qur'an and Sunnah and believe totally on the dreams.

Hence, some of them say, Hazrat, I met The Messenger of Allah ﷺ, I met certain other saint, I was in Makkah today, in Madinah today etc. etc. In this way only, the *Shaytaan* brings up beautiful pictures in front of people and they become happy and say we have reached salvation, we have become saints. والله المستعان.

6. *Tariqat* (Ways of Sufism)

It is the plural for Tariqah (methods), against the Shari'at, or with different dhikr and adhkar for the purification of soul and some particular forms of worship and practices are known as Tariqat.

Just as there are various Madaris and Masalik of Fiqh, similarly there are many schools of thought of Tariqat.

Few of the popular ones are:

1. *Tariqah Qaadriyah-* which is linked to Shaikh Abdul Qadir Gilani, from Iraq.

2. *Tariqah Rifaiyah-* those who are related to Ahmed bin Hussain Rifai, who spent his life in Basrah.

3. *Tariqah Shazliyah-* Abul Hasan ibn Ali bin Abdullah. He was from Tunis. He went to Egypt and spent

his life there. Egypt is a prime centre of Sufism.

4. *Tariqah Ahmediyah* - it is ascribed to Ahmed Badvi. The status of Ahmed Badvi in Egypt is just like Khawaja Ajmeri Sahab of India.

5. *Tariqah Nakhsbandiyah* - This is spread in the Non Arab world, Turkey, India, Pakistan, Bangladesh etc. This sect is ascribed to Bahauddin Muhammad Ibn Muhammad Bukhari Nakhsbandi. He was from Bukhara.

6. *Tariqah Tijaniyah* - This sect ascibes to Ahmed Tijani who was from the West and very fond of by the British. And most of the Sufis are on the Manhaj of appeasement. And even today the West asks for that Islam which is of the Sufis. They do not want Salafi Islam which shows people Halal and Haram and teaches rigidity. They want such a religion which teaches to compromise in everything. They want an appeasement religion which could only be of the Sufis.

7. *Tariqah Sinosiyah* - this sect ascribes itself to Muhammad bin Jazairi Al Sinosi.

8. *Tariqah Chishtiyah* - this sect ascribes itself to Nizamuddin Auliya from Delhi. He used to drink hukkah. When someone questioned him, he said, "Sir, this is not your field. Here the rulings of Fiqh do not apply. We are those who have crossed all these. This is the world of *Ruh* (soul), the world of *Nafs* (selves), the world of *Wajd* (ecstasy), this is the world of *Zauq, Kashf* and *Karamaat*."

والله المستعان

These were the few significant school of thoughts of the Tarq Sufiyahs that are spread in the Muslim world. They have huge centers and dargahs and khanqas and they are financially aided by Awqaf and other wealthy sources.

The term Zaahir and Baatin in Tasawwuf

The *Fitnah of Tasawwuf* has passed through various stages. This actually appeared by the name of *Zuhd* (abstinence) and *Tazkiyah Nafs* (purification of soul), but later when devotees and pious people of other nations became Muslims, then a lot of unislamic views of *zuhd and tazkiyah nafs* were merged with the principles of Islamic *Tazkiyah Nafs.*

As a result of this intermixture the people of *Tasawwuf* claimed that there are two aspects in Islam. One is;

Zaahir (obvious), that has all our apparent deeds which includes everything common as well as special deeds. Like prayers, fasting, zakat, hajj etc and such apparent Sharai deeds which everyone knows and which is known as *Shari'at.*

And the other aspect is *Baatin* (hidden) which is related to *Nafs* and *Tazkiyah nafs* which is called *Tariqat.* Then for this fabricated *Tariqat* special kind of *Zikr* (ورد) *Wazaif* and special kind of practices and different types of rules and regulations are applied. Then with different types of practices there appeared numerous *Turuqs* with various name. And roughly in every Manhaj of *Tariqat* there is so much scope that whoever wants to clean their *baatin* in whichever way can do it, everything is legitimate according to them and they even said that there are countless ways to reach Allah.

But to enter any *Tariqat,* it is essential to pledge on the hands of the *Shaikh Tariqat.*

Earlier there were no specific places or centres for

Riyadat. They could undertake Tariqat anywhere in the Masjids, or Madrasahs, or in their own homes. Consequently, specific centres were made up that are known as ' *Khanqah* . And the Masjids and Madrasahs were specified to learn the *Zahiri Shariat* and to purify the *Baatin* the *Khanqahs* were specified where there are special teachers and special *Shaikh Tariqat* to teach those specific books comprising *baatin* knowledge.

Those treading the path of *Tasawwuf* have different hierarchy and stages and every stage has special attribute or names like *Salik, Aarif, Wali, Qutub, Abdaal, and Ghous.*

And then they achieve unique name and attributes like *Ghous Azam.*

And their belief is that when a *wali* reaches the final stage, that is, the stage of *ghous,* then, he only manages the world.

والعياذبالله

The Misguided Heads of Tasawwuf

As mentioned earlier, initially the *Sufis* adhered to *Zuhd* (abstinence) and worshipped Allah according to Qur'an and Sunnah. But later, due to little understanding of knowledge and deen they became victims of deviations and misguidance although their intentions were proper.

From these deviated people were:

"Abu Yazid Bastami" Mansur Al Hallaj who claimed divinity saying "اناالحق" 'I am the God'. For this he was executed by the ruler of that time. But even on the gallows he kept smiling and saying والعياذبالله - أناالحق.

And whoever falls in this exaggeration of *Tasawwuf,* then whether he becomes a blasphemer or an atheist he does not even realise it.

In the same way, *"Ibn Arabi"* whose appellation was

Muhyiddin and popularly known as *Imam Akbar* by *Ahle Tariqat*. He was excommunicated by the research scholars. There is infidelity and atheism found in his writings, he has written a lot of nonsense in his books.

Even his view about *Wali* is absolutely wrong and objectionable.

He died in the year 638H.

Another one was *Jalaluddin Rumi* also known as *Maulana Rumi* from Turkey. He was a great poet. His odes and poems are very famous. *Allama Iqbal* was greatly impressed by his poems.

Rumi was an extreme type of Sufi and had deviated thoughts like that of *Wahdatul wajood*. His grave in Turkey is built with grandiosity and there are huge crowds of visitors and his believers and gatherings of dance and songs.

The Dangerous Effects of Tasawwuf on the Muslim Ummah

Tasawwuf has left a lot of ill effects on the Muslim Ummah that would destroy the Iman and Aqeedah.

The most significant and dangerous ill effect was that of exaggerated affection towards the graves. Most of the *Khanqahs* usually have a grave with it. Whenever a *Wali* or *Sufi* dies his grave is taken as a shrine. Thereby, such deviations of Shirk were inculcated in people like taking those buried in the graves as intermediaries, meditation on graves, seeking divine contemplation and asking help through the dead. Consequently, the *Masjids* were deserted and *Dargahs, Mazars and Khanqahs* flourished. That is, people were taken away from Allah and brought closer to others besides Allah.

Another thing is that, there arose uncanny and

superstitious ideas in their mind. That is why, they get a ring or a thread from the *peer* of the *Khanqah* and consider it sacred and holy. Just like the Non Muslims tie threads on their hands so even the Muslims tie threads from *Dargah* or a *Khanqah* and consider it sacred and deliverance from calamities. والعياذبالله

The scholars of the Salaf (علماءسلف) have always warned and alerted the people against the dangers of *Tasawwuf* that this is a big *Fitnah* for the *Ummat.* A lot of books have already been written against it and refuting it. One should read these books and propagate it and make it public so that people can spare themselves from this evil. May Allah protect this Ummah from this *Fitnah.* آمين

The Two Jama'ats Attributed to Mazhab Hanafi in the Subcontinent

The next topic is on the two big groups or *Jama'ats* relating to the *Mazhab of Hanafi* in the subcontinent- India, Pakistan and Bangladesh. One is *Barelvi* and the other is *Deobandi.* Both are attributed to particular regions. Neither is it religious nor about Faith. One is related to a city in UP, Bareilly and the other is also linked to another city, Deoband in UP. What is the purpose of mentioning these two groups? Because our topic is **Differences in Ummah,** and the reality is that, in the subcontinent, both these groups are responsible for widening the scope of disruption and differences and all the failed attempts to get people to unite and agree on the *Manhaj of Qur'an and Sunnah,* and that is why mentioning them is an important part of the topic. Both these groups are such that, apparently it looks like they invite people to unite and agree, but discreetly the role of both of them is such that disruption spreads in the Ummah

and both hinder in the way of unity and harmony and the blessed efforts taken in the way of Qur'an and Sunnah and its Manhaj. That is why, in the section of differences, the mention of both these groups is essential.

Let us first mention about Barelviyat. How it came into existence, its ideologies and viewpoints.

Eighth Sect : The Barelvi

The rise of *Barelviyat* was at the hands of a famous *Aalim* from Bareilly *Ahmed Raza bin Naqi Ali bin Raza Ali bin Kazim Ali.* He was born in the year 1856 and passed away in the year 1921CE. The lineage indicates that he is related to a Shiite family.

And in fact, few ulama including *Allama Ahsan Ilahi Zaheer,* who has written books on *Barelviyat* writes, actually his family belongs to Shias (تشیّع).

Although, he expresses himself as a Sunni, rather according to his presumption, he tried to gather the Muslims of India on a platform by running a movement *"Ahle Sunnat wal Jama't"* according to his viewpoints.

But the role which he performed and his ideologies and efforts prove that he did not have any interest towards Sunnah and neither had he in any relation with the Ahle Sunnat, rather he spent his life in takfeer (excommunicating) of the Ahle Sunnah.

On the contrary, there is no enough evidence or speech in which he has ever refuted the Shiites nor has he ever written anything against them. Although, whenever a Sunni movement has started in the sub continent or the whole world, it has always refuted *Shiaism* in one way or the other. This is the movement which has neither spoken nor clearly written anything against Shiism. Rather, every time they have dissuaded their followers to attend the

invitation of those calling to the congregation of Tawheed and Sunnah and have kept issuing fatwas of social boycott against them.

Consequently, you will find loyalty and love in the entire folks of *Barelvi* towards the *Shias.*

And apart from *Eidain* (two Eids) , all their invented religious events are in close proximity and in accordance to the Aqeedah of the Shiites, like making *Taziyahs for Ashura,* and all those Bid'at that have been started related to the *Ahle Bayt* are also practiced by them or they are celebrated along with them. Along with that, the hatred and animosity towards *Banu Ummayah* and their rulers which they have is similar to the Shias.

Similarly, the exaggerated beliefs about the people in graves, seeking their help and intermediation, celebrating *Urs* on their graves etc, in all these practices to a large extent both Barelvi and Shiites are similar and think alike.

The fundamental beliefs and ideologies of the Barelvi Sect

A lot of deviations and detriments are found in their beliefs about الله سبحانه وتعالى.

For example, there is violation in their belief about Allah's *Ruboobiyat* and *Uloohiyat,* the belief of *Tawheed* that is established in the *Quran and Sunnat* and the *Ijma of Ummat.*

They believe that the saints *(Wali)* who have attained the status of *Ghous* are also possessor of good and harm, moreover, they even believe that the administration of lives is also in their hands.

And even in *Tawheed Uloohiyat,* there is an unusual vitiation, since, all those worships that are exclusively for

Allah alone, they legitimize it for their *Walis* even.

For example, *Istigatha* (seeking help), *Nazr* (to offer or devote), *Qiyam* (to stand in prayer), *Sajdah* (to prostrate), *Tawaf* (to circumambulate), *sacrifice,* to express hope and fear etc. All these acts of worship that are exclusively for Allah, they perform for their *Walis* as well.

Apart from all these, they even have the belief that Allah Ta'ala as a being is present every where. معاذبالله Rather, He dissolves himself in the bodies and the personalities of their *Walis,* that is, he dwells in their bodies.

And an even more dangerous belief is that whatever you see in the entire world indicates Allah which in terms of Sufism is known as *Wahdatul wajood.* That is, الله سبحانه و تعالى is dissolved (حلول) in everything in this world and the entire world is one thing only, that is the Aqeedah of the Sufis.

It means that, whoever worships anything, it would ultimately mean worship of Allah سبحانه وتعالى only.

Exalted is He and high above what they say by great sublimity.

And many more disgraceful things are written in this connection in their books which cannot even be mentioned here. The sayings and acts of their seniors are indescribable. If one wish they can read those books written on the biography of *Awliya* which are written by followers of Sufiyah. For example, their book *Tabqaat Awliya* written by Sharani, and *Jamai Karamat* by *Nibhani* in which there are such atrocious things written about the *Awliya* that even mentioning it is difficult.

And even their beliefs regarding the Messenger of Allah ﷺ is against the Book and the Sunnat and the *Ijma* of Sahabas and based on exaggerated perversion.

For example,

1. They believe that, the Prophet ﷺ is made of light. He is not created like any other common man as mentioned in the Qur'an about the creation of man. Thereby, they even fabricated a belief that the Prophet ﷺ does not cast a shadow, as light does not cast shadows.

2. The Prophet ﷺ was not a human being but a supernatural being in human visage.

3. Like Allah Ta'ala, the Prophet ﷺ too knew the unseen (غيب). And Allah had granted all the keys of the unseen to the Prophet ﷺ and it is still with him.

4. They even deny the death of the Prophet ﷺ. They say, he did not die, but he has gone behind a veil. Just like Allah is behind a veil. That is why, during the gathering of Milad, a chair is kept empty with the belief that the Messenger of Allah ﷺ is sitting on it, however there is a veil and that is why common people cannot see him. Not only in Milad gatherings but he is present everywhere and seeing. And on the basis of this, just like calling Allah *"Ya Allah"* for seeking Allah's help similarly, seeking help from the Messenger of Allah ﷺ by calling *"Ya Rasool Allah"* is legitimate and sacred deed.

Rather, for them, seeking and asking from all the saints *(Awliya)* is permissible whether they are alive or dead or buried in graves as they believe that the *Awliya* do not die, rather they are just transfered and they go behind an unseen veil. والله المستعان.

5. According to them, they believe that the Prophet ﷺ is empowered to carry out the affairs of the world. One went overboard and even said, "That who was on *Arshe Mustawi,* Came down to Madina as *Mustafa*". معاذالله

What could be greater *kufr* or *shirk* than this?

These people, in their *Na'at,* praise and glorify the

Messenger of Allah ﷺ to such an extent that the glory of Allah is offended and sometimes it would even account to *Kufr.*

Some even had the audacity to say,

"What does Allah have on His side except oneness,

Whatever we want, we will take it from Muhammad" والعياذبالله.

This is their faith.

Allah Ta'ala says in the Qur'an,

قُلْ إِنِّي لَآ أَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿٢١﴾ [Al Jinn : 21]

O Prophet! Tell them, you are not the master of any harm or benefits.

In another verse, a further explaining the Aqeedah Tawheed, Allah states,

قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَّلَا ضَرًّا إِلَّا مَا شَآءَ اللّٰهُ ۚ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛ وَمَا مَسَّنِيَ السُّوٓءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَّبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

[Al Aaraaf : 188]

Tell them [O Muhammad]: 'I have no power to benefit or harm myself except as Allah may please. And had I knowledge of the unseen, I should have amassed all kinds of good, and no evil would have ever touched me. I am merely a warner and the herald of glad tidings to those who have faith.'

Beliefs of the Barelvi Sect with respect to Auliya Allah

Their beliefs about those Auliyas that are from their thoughts and presumptions, are also based on extreme deviation. Their most wicked belief is that of *Hulul* and *Wahdatul wajood.* On the basis of this, they presume every

Wali to be a representative of *Ruboobiyat* and *Uloohiyat.* Therefore, they keep their belief in the complete innocence of the *Wali*, that is, the *Wali* is free from sins. According to some Sufis the virtuousness of *Wali* is even greater than that of Prophets, that is why, whatever he does against the *Shariah*, he cannot be pointed out. Since they believe that we observe the apparent actions of the *Wali*, whereas his *Baatin* (inside) is beyond our sight. We do not see what are the inside, so we cannot rule anything on their outward acts.

On the basis of such beliefs with respect to *Auliyas,* invocating them, seeking help from them, building shrines over their graves and retreating there, circumambulating, beseeching and expressing desires, are considered virtuous deeds. And then for all these purposes, undertaking journeys with the notion that the journey is blessed and virtuous. والله المستعان.

And, the celebrations of ' *Urs* ' at the shrines involving Shirk and Bid'at, *Qawwali* and *Mujrah,* and the infidelity due to intermixing of sexes often takes place, thereby propagating obscenity and immorality in the name of religion, all these are identification of this race. Yet, they claim the title of *Ahle Sunnat wal Jama't,* and whoever opposes all these are branded as *Kaafir.* This has become a mark of this group.

So this was a brief introduction of Barelviat. One does not need in depth knowledge to express the views on all these. Even a common man also, although he might not be having the knowledge of Qur'an and Hadith but is on *Fitrat,* he too would understand that all these are false beliefs and do not have any connection with Islam.

Because the religion of Islam is a deen of pure *Tawheed* and monotheism and it is also protected. And

anyone who recites common verses of the Qur'an about Allah or the Messenger of Allah ﷺ, he would understand that all that is a collection of ideal talks. Besides, if anyone studies the biography of the Prophet, he would find such a personality who is a human being, who eats and drinks, who felt hunger and thirst, falls sick even, was beaten and tortured, and even died. Therefore, what is the doubt in him being a human?

In short, Barelviyat is a collection of nonsense and strange beliefs, and *Shirk* and *Bid'at* which has nothing to do with deen.

And if anyone who has the knowledge of Quran and Sunnah, in spite of that, he believes in such myths, then there is no doubt of he being a Mushrik.

The Stand of Ahle Sunnat Wal Jama't Regarding Barelviyat

What is the stand of *Ahle Sunnat wal Jama'at* regarding *Barelviyat*? To know this, you may read the *Fatawa* by *Darul Ifta* - Saudi Arabia. It has a *Fatwa* of Shaikh Ibn Baaz. A person from Pakistan posed a question to Shaikh Ibn Baaz, "Shaikh, there is a group at our place who calls them *Ahle Sunnat wal Jama'at* and they have such and such beliefs (whatever we have mentioned earlier) so is our prayer behind them valid?

So the Shaikh without any hesitation said,"

"لا لا، هؤلاء كفار، هؤلاء مشركون، لا يجوز الصلاة وراءهم"

"No, no! These are Kuffar (disbelievers), these are Mushrikeen (polytheists), how is it possible to pray behind them!!"

Those people who reject those manifest things whose

knowledge is imperatively present in the Qur'an and Hadith, like, the denial of The Prophet ﷺ as a human, his prophethood, the *Ruboobiyat* and *Uloohiyat* of Allah Ta'ala and in place of that, inventing another belief and associating it with Islam, if this isn't Shirk then, nowhere in the world is there any shirk. Their beliefs about the Messenger of Allah ﷺ, if this belief is not considered shirk then there is no shirk in the world. If their audacity in the dignity of Allah does not put them in the realms of *Kufr,* then no one in the world has done *Kufr.*

Neither are the *Jews Kaafir,* nor are they Mushrik neither are the *Christians Kaafir or Mushrik.*

If we do not consider all these as *Kufr* or *Shirk* that this group indulges in, then no one in the world is involved in *kufr* and *Shirk.* العياذبالله.

Let us now see the other school of thought of *Hanafi Madhab,* the other branch in the subcontinent, *Deobandiyat.* Both these *Barelvi* and *Deobandi* associate themselves to Imam Abu Hanifa. And the interesting thing is that both of them are at loggerheads with each other. Both of them are not ready to call the other a Muslim although both of them say that they are associated with Imam Abu Hanifa. Both of them say that the other is falsely associating themselves to Imam Abu Hanifa. We now know and recognise *Barelviyat,* their thoughts and view points in the light of their beliefs.

Ninth Sect : The Deobandi

Now we shall identify *Deobandiyat* too.

A brief introduction of *Deobandiyat* - A famous Islamic scholar of India, Muhammad Qasim Nanotvi and his close friend Moulana Rasheed Ahmed Gangohi, both together established a religious organisation by the name, *Darul Uloom* in the city of Deoband in the year 1866. It was

established at that time, during the reign of the British and the country was under colonialism.

The objective of establishing this organisation was firstly, those young individuals who were acquiring new and modern education and English education were being influenced by English Culture and mannerisms and were adopting Western culture, so to shield them from these cultures and traditions and imparting religious education, this organisation was established.

And secondly, also to protect the orthodox *(taqleedi)* Manhaj of the Hanafi Madhab. Since, people were acquiring contemporary education, learning modern sciences and getting inclined towards the western culture and even abandoning their taqleedi Manhaj and becoming independent. That is why, another objective was also to cordon them off, keep them within this Manhaj that was followed by their forefathers, that is the *taqleed of Hanafi Madhab*.

Infact, *Deobandiyat* is a collection of various ideologies. With respect to *Aqeedah,* the *Deobandi* call themselves *Maturidi,* that is, they are *Maturidi* in their *Aqeedah.* And with respect to *Tariqat* or *Tasawwuf,* most of them are either on the *Tareeqa of Chishtiyah* or adhere to the *Naqshbandiyah* and few are even *Qadriyah.* Moreover, if someone has pledged allegiance to multiple *Tareeqat* simultaneously, there is no harm, rather it is an honour and a virtue.

But in relation to *Fiqh,* in no way is it permitted to accept Shafa'ee Mazhab being a Hanafi or accept Hambali or Maliki Mazhab. Their scope is limited here whereas there is a wide scope for *Tariqat,* which is a distinct feature of the Deobandis.

The methodology of education and training on which Darul Uloom, the educational institution was established, is based on three principles;

1. Following the bigoted and orthodox (*Taqleed* of) Mazhab of Hanafi.

2. In the methodology of Belief and Faith, conviction in *Maturidi Aqeedah*.

3. To pledge allegiance to any *Tariqat for Tazkiyah Nafs*.

These are the three elements which comprises Deobandiyat.

Deobandiyat and their Aqeedah of Wahdatul Wajood

After the brief introduction, now let us see a few more glimpses of Deobandiyat.

Those three things mentioned that are distinct features of this movement, are even portrayed by their *(Akabir)* leaders and Tasawwuf was of extreme nature.

Hence, those deviated and apostatic ideologies of *Wahdatul Wajood* and *Wahdatush Shuhood* in *Tasawwuf* are conceded by the *Akabir of Deobandiyat.*

Wahdatus Shuhood meaning, whatever is apparent in the universe, is one.

Wahdatul Wajood implies that the entire universe despite being different entities exists as one being in different forms.

And those orthodox Sufis, on whom the Fatwa of Kufr is passed by the Ahle Sunnat wal Jama'at, even for them there is a soft corner in their hearts. Moreover, you can find admiration and praises for them with their elders. For example, *Mansour Hallaj, Ibn Arabi, Jalaluddin Rumi, Abu*

Yazid Bastami etc. the sayings of all these sufis along with their admiration and praises are present in the books of Deobandis.

Even today, the Deobandis address *Ibn Arabi* as *Muhyiuddin* and *Shaikh Akbar* whereas the scholars of Ahle Sunnat wal Jama't have found blatant disbelief and apostasy in their speech. On the basis of the deviations he had stirred in *Iman* and *Aqeedah,* he cannot be called a monotheist.

The Akabir of the Deobands have acknowledged the *Aqeedah* of *Wahdatul wajood.* Allama Anwar Shah Kashmiri who was a Shaikh al Hadith at Darul Uloom and the Ulema Deoband consider him as their Imam and he is counted among the great scholars and *Akabirs,* writes, "Our Ulema and Shaikhs had great affinity towards the *Aqeedah of Wahdatul wajood".* He is bearing a testimony on behalf of everyone. He adds, "but I am not in favour of extremism in it" that means even he has love for it but does not like rigidity in it. That is, the others are so rigid, that, the ones who do not believe in it will go astray.

And this is a universal fact that all the deviated sects have this habit of calling Ahle Tawheed wa Sunnat as the deviated sect. That is, the offender calling the apprehender guilty.

Similarly, Maulana Ashraf Ali Thanvi, who is a venerable and learned scholar of theirs, has not only imitated this *Aqeedah* from Shaikh Imdad Ullah Mahajir Makki, who is considered as a great reformer but also admired and praised this *Aqeedah* in his book.

Maulana Ashraf Ali Thanvi has narrated such obscene narrations from Shaikh Imdad Ullah Mahajir Makki about *Wahdatul Wajood* that even mentioning it here is not

appropriate. If anyone wants to read, he may refer the books of Maulana Ashraf Ali.

Moreover, according to him, only those who accepted that Aqeedah were considered as *Mawhid* (monotheist)

In their terms, *Mawhid* means to believe every creature is one and to deny a state of being numerous. They say we are *Mawhid* (monotheist), believing that only One thing exists. According to them, those accepting various beings is a Mushrik and they say,

لاموجودإلاالله (No existeence except Allah)

لامقصودإلاالله (No desire except Allah)

لامحبوب إلاالله (No one is beloved except Allah)

If you want to know in much details about the Aqeedah Wahdatul wajood of the Ulema Deoband, you may read this book *'Deobandiyat'* by a researcher and an Aalim, Talib Ur Rahman.

Another feature of this group or Jama'at is that they in the section of *Aqeedah,* rather than attributing to Imam Abu Hanifah and calling themselves Hanfi Al Aqeedah they attribute themselves to Abu Mansour Maturidi and Abul Hasan Ashari, and call themselves *Maturidi* and *Ashari* about which was mentioned earlier.

Further deviations:

Regarding Iman and Aqeedah, *Istemdad* (deriving or seeking) from the souls of the living and dead is legitimised by many of their Ulema, rather they themselves do it. We have mentioned earlier that the Barelvi Ulemas determines *Istigatha* to be legitimate while the Deobands say, we do not consider *Istigatha* to be legitimate but we practice *Istemdad.* The point to be noted that, the terms are different although it implies the same.

Similarities of Deobandi with Barelvi in Aqeedah

As mentioned earlier, that the Barelvi sect terms seeking help from others besides Allah as *'Istigatha'* whereas the Deobands term it *'Istemdad'*.

Citing an example, In the Tafseer of Surah Fatiha, Maulana Shabbir Ahmed Uthmani has distorted the meaning of the verse

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ [Al Fateha : 4]

(You alone we worship and You alone we ask for help.)

He writes,

> "Actually seeking help from others besides Allah is not permissible, however, if any *wali* or an obedient servant of Allah is made as an intermediary for the mercy of Allah and with such a belief, help is sought from him that he is not abide to help him because this *Istia'anat* (seeking help) is not from this *wali,* rather it actually is *Istia'anat* from Allah."

It is to be noted that, while explaining Tawheed, for distorting the meaning and significance of such clear and unambiguous verse show he has beaten around the bush and then on his own made the *Haram Istigatha Halal* indirectly by giving it the name of *Istimdad.*

You may observe that how much ever he diverted, the result turns out to be; by a persian poet:

من ترا حاجی بگویم تو مرا حاجی بگو
تاکس نه گوید بعد ازیں تو دیگرم من دیگری

I am a body and you are the soul.
I became you and you became me.

So, no one may say, I am different and you are different.

Ahle Deoband also says the same thing that Barelvi says. Hence, both of them are seen humming the same poem by the poet:

کون کہتا ہے ہم تم میں جدائی ہوگی
یہ ہوائی کسی دشمن نے اڑائی ہوگی

Who says we both will be separated. This rumour might have been spread by an enemy.

Whether you call it *Istemdad* or *Isteghatha,* a *Mawhid* can see absolute similarity in both the terms. And the interpretation of their worships mixed with Shirk and those who make someone else their helper besides Allah is not very different from the interpretation of Uthmani.

Infact, the Mushrikeen of Makkah also said the same thing. As Allah Ta'ala states in the Quran,

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ [Az Zumar : 3]

Indeed, sincere devotion is due only to Allah. As for those who take other lords besides Him, saying, "We worship them only so they may bring us closer to Allah,"

That is, we only desire the closeness of Allah, we do not desire their closeness.

That is, actually we only want to get closer to Allah, and we desire Allah's closeness through them because they are Allah's close servants.

In both the above mentioned schools of thought, there are several people who have clearly written that the souls of *Awliya* and pious people are in authority to control the affairs of the world.

In the Fatawa of *Imdadiyah* it is mentioned that, *Istemdad* from the souls of *Mashaaikh* (leaders) is an approved act of deed. Where did these *Wahabi* come from and started this *Fitnah* of *Shirk* and *Bid'at* otherwise, these things were acceptable!

Who says we both will be separated.
This rumour might have been spread by an enemy.

The Wahabis always said that this is acceptable among you both, but the Deobands only manipulated the terms.

When Shaikh Muhammad Ibn Abdul Wahab رحمه الله wrote the book *Kitab at Tawheed* and when he touched the topics of *Shirk* and *Tawheed,* then even the Ulama of Deobandiyah just like the Ulema of Bareliviyah could not digest the facts in this book. That is why, learning and teaching of Kitab at Tawheed is prohibited in all their religious institutes and they have even boycotted this book.

Ironically, the Ulema of Deoband express their innocence from the *Aqeedah of Barelviyat* and say that they have *Shirk* and *Bid'at* in them, although they are similar to Barelvis in a lot of things.

Thereby, a famous Aalim (preacher) of Barelvi school of thought Irshad Al Qadri wrote a book named *Zalzalah* in which he proved through the books of Ulema Deobands that, "on the basis of that Aqeedah and that deed on which the Ulema Deoband issue fatwas on us that you are a *Mushrik* or a *Bid'ati,* the same things are performed by the Ulema of Deoband and all these are also performed by their *Akabireen.*

The thing is that, similarity in the Manhaj of *Iman* and *Aqeedah* results in similarity in actions and deeds.

Hence, both the schools of thought in terms of

Manhaj:

1. Bigotry *Taqleed* in the Hanafi Maslak by strongly believing and practicing it.

2. Both are alike in *Tasawwuf* and *Tariqat.*

3. Both are *Maturidi* or *Ashari* in the section of Iman and Aqeedah.

Allama Ibn Taymiyyah and other scholars have written that Taqleed is such a Bid'at from whose womb all deviousness are born. Since this Taqleed prevents one from questioning or highlighting against their Ulema and Shaikhs. On the basis of this prejudiced Taqleed, a lot of Muqallideen (followers) in their support of their Ulemas fabricated false Hadith, and made extremely wrong kind of principles, thereby a bigoted follower writes:

> "if any Hadith or any verse appears to be against the Ijtihad of the Imams, then either it could be abrogated or there could be a scope of Taweel (interpretation) in it. That is, one cannot attribute mistakes to them.

It is obvious that such thoughts are not only a means of differences and disruption but also prevents one from following the Quran and Sunnat and the Manhaj of the Sahabahs. والله المستعان.

Deobandi's Affection towards Graves and Meditation over it

Just like Barelvis, even this group's hearts are inclined to the graves. Hence, you will find in the books on the biography of their *Akabir Ulema* that they were so attached to the graves that if they had to understand a difficult matter they would go to the graves for ***Muraqibah*** (meditation) so that they understand the difficult matter by *Kashf* and hence

solve the matter. This was a result of exaggeration in affection and love which is a prominent feature of the Sufis and the Grave worshippers and which was also one of the major reasons in the deviousness of the previous nations. Allah Ta'ala states in the Quran:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ [Nooh : 32]

That is, where Allah mentions about Wad wa Sua'a and Laat wa Uzza, from the Tafseer of Abdullah Ibn Abbas we get that all of these were the *Awliya* of their nations. When they died, people went to their graves and sat there out of affection and started *Muraqibah* and then started asking from them only. So this situation of deviation was always there and it still exists.

Another shortcoming and defect of this group is that, Hadith is not probed here. Whether it is *Sahih* or *Dhaeef* or *Maudho'o* however it is, just because it's a Hadith they deem it permissible to act on it. Mainly in the section of virtues etc. It is very dangerous because it is related to the things in the next life *(aakhirat)* and the beliefs *(aqeedah).*

For instance, the books written on the love and honour of the Prophet ﷺ, you may find *Maudho'o Ahadith.*

"Prophet, were you not to be in it, we would not have created the universe" and

"The first thing that Allah Ta'ala created is my light" etc.

All these are against authentic Hadith. The first thing that Allah Ta'ala created was the pen, which is established in authentic Hadith.

Deobandiyat came into existence from the combination of three elements;

1. Maturidiat
2. Tasawwuf
3. Bigotry Taqleed of Mazhab

The effects of these three have brought about such behaviour in their religious life that:

1. They have developed hatred towards the Manhaj of Salaf.

2. Animosity, envy, malice towards *Ahle Tawheed and Sunnat* has become their main feature.

3. Their hatred towards acceptance of truth is so established that the enthusiasm to accept the truth is seen declining. (إلا من رحم ربك)

That is why; the Madhab of Salaf is of no importance to them. And Ahle *Tawheed wa Sunnat* are insignificant in front of them rather they consider them audacious. They do not include the books written by Ahle Tawheed in their curriculum nor would they consider it for perusal. Rather, their main focus is to criticise the books written on Manhaj Salaf. To identify their animosity, you may read two of their books, you would understand.

1. المهندعلى المفند: by Maula Khaleel Ahmed Saharanpuri.

2. الشهاب الثاقب : by Maula Hussain Ahmed Madani.

After reading these books, one may realise their hatred towrads the Ahle Tawheed from the poison spewn in these books about the *Ahle Tawheed* and the animosity expressed against them. And even today, in the current era, the Ulema of these two sects, are spreading hatred against *Ahle Tawheed* through their speeches and writings which

everyone is aware of.

Consequently, you may find in their books inglorious types of offensives in the dignity of reformers like Shaikh al Islam Allama Ibn Taymiyyah and his student Allama Ibn Al Qayyim and Shaikh al Islam Muhammad Ibn Abdul Wahab. And Zahid Kuthri type of people are admired and praised who had extreme hatred and animosity towards *Ahle Sunnat wal Jama't* and who had made the Sahaba Abu Hurairah ﷺ a target of criticism.

If such a disposition is portrayed by any people or nation then that nation wouldn't be able to carry on the responsibility of trust of knowledge nor can it play the role of uniting and maintaining harmony in the Ummah. Neither can it come forward boldly to preach and propagate the truth. The major consequence of *Taqleed* (blind following) is *Kitmane Ilm,* that is, to protect *Taqleed,* sometimes the actual knowledge of Quran and Sunnah is either hidden and sometimes the door for interpretation is opened so that the Ulemas of their Madhab are proved to be right in every circumstance.

There is no doubt that, the Taqleed of Mazhab based on bigotry strengthens the realms of Sectarianism, but they believe, that it is not possible to establish on a religion without Taqleed, hence it is necessary to become a Muqqalid (follower) of any one of the four Mazhabs. According to them, venturing out of the realm of Mazhabs equates to apostasy.

Then the question arises, in which realm was the Ummah before Taqleed? In the era of the Prophet Muhammad ﷺ, he was only the Imam (leader) and guide. But even after him there were several scholars in the world of Islam. Few scholars in Syria, few scholars in

Egypt, a few in Yemen, few in Baghdad and Hijaz. So, was the Ummah in the realms of Taqleed? If not, then what will you say about the Muslim nation of those era? Were they upon truth or not?

The Messenger of Allah ﷺ said,

" خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُم " (بخاری و مسلم)۔

The best of people are those from my generation, then the next generation and then the next generation.

The three centuries are known as the best of times. There was no *Taqleed* of any *Mazhab* in these three generations. People of knowledge were followed. Whichever place one lived, he would find out the people of knowledge in his vicinity and pose his questions to them and benefit from them only. This was the way of the best of generations and on the same lines we invite.

But it's sad to say, that which was right became wrong and that which was wrong became right. These are the repercussions of Taqleed which is being propagated.

'Stupidity was termed wisdom and wise is termed stupid'.
Whoever wants can have a glimpse of their glamour'.

Tenth Sect : Jama'at Islami

This group was established in the year 1941 in pre independent India. Actually, Jama'at Islami is a political organisation, but, since this Jama'at has linked their political movement to Islam and establishing the religion, hence it is essential to mention about this group as a religious organisation so that we get an overview of its ideas and viewpoints and their Aqeedah and Manhaj. And to warn the Ummah of the overall influence this Jama'at has cast onto the Muslim Ummah.

The founder of this movement is Maulana Abul Ala Maududi غفر الله له. Basically, this Jama't is confined to the religious and political ideologies and viewpoints of the Maulana.

Therefore, firstly, we will try to learn few details about his life. He was born in 1906 in Aurangabad in India and died in the year 1979 in New York City, America. With respect to his family, he belonged to a Hanafi household whose Iman and *Aqeedah* was that of *Maturidi* and his Maslak was Hanafi and was from the *Chishti Silsila* (creed). He was not a certified Islamic scholar from any school. But along with other language he also had the knowledge of the Quran and Sunnat in Arabic. He was a very good journalist and was of Philosophical view. He had a knack in writings and speeches. He had composed several books of which few of them were very popular.

But few of his writings made his identity questionable.

Some of his ideologies and thoughts played a dangerous role in manipulating minds of the new generation, and leading them away from the Manhaj of the Salaf. We will mention few of his devious ideologies on which the Jama'at Islami is still treading:

1. Rationalising- that is, to prioritise reasoning over narration.

2. Criticism of the Sahabas رضي الله عنهم, and misleading viewpoints particularly about Banu Ummayah.

3. Doubting and suspecting the Hadith of the Prophet ﷺ.

4. Friendship with the Shia.

5. Validating the preference of *Ahle Raee* and *Mutakalameen* (Ahle Kalam) over *Manhaj Salaf* and the

ways of *Muhadditheen.*

These are few of the elements because of which the Jama'at Islami strayed away from Manhaj Salaf and likely to be counted among the sects.

Foundation of Jama'at Islami based on Philosophy and Logic

When Maulana Maududi formed the Jama'at Islami and informed people that the basis of this Jama'at is on Qur'an and Sunnat and gave very attractive slogans like, the establishment of Allah's rule, the establishment of Deen, Implementing the laws of Allah on the land of Allah etc, a lot of those people also joined him whose Manhaj was only Qur'an and Sunnat. But once they saw that the Maulana has deceived people in the name of Qur'an and Sunnat then a lot of them started to withdraw.

But since Maulana Maududi was a rationalist and had a philosophical mind, he therefore explained the religion on the basis of philosophy and logic arbitrarily. And since he had proficiency in the field of writing and speech it had a great influence on the educated youth who excelled in modern education but their grasp on Qur'an and Sunnat and their understanding of religion was very limited.

We will mention few examples of Maulana's rationalisation. He wrote a book named "The four basic terminologies of the Qur'an". In this book, he had the audacity to interpret and translate the four terms in the Qur'an so as to achieve his political motive, like,

1. He interpreted the meaning of *'Ilaah'* as 'Controller'.

He thinks, with respect to meaning, both are the same.

2. The meaning of *'Rabb'* to be 'the owner of the Centre of Control' or 'Head of the Kingdom'.

3. *'Deen'* means control, imperium, State.

Furthermore, in his magazine *'Deeniyaat'* he states that, these prayers, fasts, Hajj, Zakat, remembrance and praises of Allah, all these acts of worship that are made obligatory are taught to Muslims merely as training courses so as to prepare them for a greater form of worship. And that great worship is to establish the rule of Allah.

That is, according to him, all these forms of worship do not have any purpose of their own but a means to establish a Islamic State. والله المستعان

Similarly, in his journal *'Kauthar'*, the Maulana states, "Since a long time there is a misconception among people that, there are five pillars of Islam and that is what comprises Islam. In fact, this is a great misconception by which the manner of actions of the Muslims is totally ruined."

Whereas, the Messenger of Allah ﷺ said about a person who said, "I will testify the oneness of Allah, I will testify that you are the Messenger of Allah, I will offer prayers, I will fast, pay Zakat, perform Hajj and will not lack in any of these and will not be exceeding in any of it." So the Messenger of Allah ﷺ said, "if he is honest in what he claims, then witness that he is from the paradise" (Saheeh Muslim)

Maulana Maududi's book *'Tafheem Al Quran'* is in fact an understanding of his ideas and viewpoints and not the actual Tafseer of the Quran. Because, this book was written by the Maulana on the basis of his own thoughts and ideologies which is absolved from the understanding of the Sahabah and the comprehension of the Salaf. And since the Maulana was of the *Ash'ari* and *Maturidi* in *Aqeedah,* he therefore according to this Manhaj used the means of

interpretation in defining the attributes of Allah.

Example, in Surah Al Baqarah, verse 29, which mentions about the seven heavens, the Maulana totally denies the existence of heaven (seven skies) and proposes its meaning from his own mind.

In *Surah Al Araaf,* verse 54, he interprets the meaning of

'استوى على العرش'

In *Surah Hud,* verse 7, he interprets in the meaning of the Arsh of Allah over the water

In *Surah Sād,* verse 75, he interprets the statement of Allah Ta'ala where Allah says, "I have created Adam ﷺ with my own hands".

In *Surah Al Mulk,* verse 16, he denies the existence of Allah over the heaven.

In *Surah Al Haqqah,* verse 17, he denies the bearing of Throne of Allah by eight angels on the day of Judgement.

With regards to the attributes of Allah Ta'ala the Manhaj of the Sahabah and the Salaf is that, the way the attributes of Allah are mentioned in the Qur'an and Hadith one has to believe in it just like that without any *Taweel* (interpretation in the meaning), without comparison and without mentioning its nature.

Furthermore, in *Surah Al Baqarah,* verse 246 where the Bani Israel requested their Prophet to appoint for them a king. Here, the Maulana has tried his level best to prove the demand of a king as ignoramus because it is against his concept of establishment of Caliphate.

Whereas, kingship as such is not a bad thing, where their request is deemed ignorant. If a king enforces the Shari'ah of Allah, then such a kingship is better than the caliphate, where the caliph does not implement the Shari'ah.

Allah Ta'ala had granted Dawood ﷺ, Suleiman ﷺ with kingship. But since, the Maulana had government and democracy on mind, he even tried to disprove this grand blessing of Allah. As a result, even today the Jama'at Islami keeps trying to refute kingship.

Ther are lot of such deceptive thoughts which the Maulana has mentioned in 'Tafheem AlQuran' which is a result of straying away from the *Manhaj of Salaf,* which cannot be covered here completely.

Therefore, a layman should avoid studying the Tafheem of Maulana Maududi.

Jama'at Islami's viewpoints regarding Hadith

Maulana Maududi's viewpoints about Hadith were generally against majority of Ulema Sunnat and the Manhaj of the Ahle Hadith. He has played a major role in taking the new generation away from Qur'an and Sunnah by creating doubts and suspicion in their hearts about the Isnaad (chain of narration) of Hadith. Sometimes he deemed Hadith to be hypothetical and sometimes he just chose to pick those Hadith which suits his understanding and rejected other Hadith.

In the books of Hadith, he even raised doubts in *Bukhari Shareef* whereas the Ijma of the entire Ummah stands for its uprightness.

At one instance, expressing his doubts about Hadith he writes,

> "No honourable man can say that the collection of Hadith that has reached us is totally right, like the Bukhari Shareef which has been given the status of the most authentic book after Quran, even if someone who exaggerates can never say that all the six to seven thousand Hadith in it are

all correct". سبحان الله.

This is a dangerous and outrageous comment by the Maulana about Bukhari Shareef which is not different from those of Munkareen Hadith and other deviated sects.

In the journal, *'Tarjuman Al Quran'*, he writes,

> "The Ahadith which are transmitted from few people to others, absolute knowledge cannot be attained from it."

Maulana went so ahead with rational worship that he even negated the *Masih Dajjal* (anti Christ).

He writes in the journal *Tarjuman Al Quran*

> "One eyed Dajjal is a fable which does not have any Shara'i position".

Whereas, TheProphet ﷺ had sought refuge from *Masih Dajjal* and taught the Muslims to seek refuge in the *Tashahud* of every prayer.

May الله forgive him.

To deny this fact is a violation of the texts of the Shari'at and a very audacious act.

The attacks which the Maulana Maududi carried on Hadith and principle of Hadith, was although reciprocated by true scholars, but due to this transgression a huge number of Muslims could not save themselves and strayed their way to deviousness. Now, there is not much importance of Hadith for them. By demeaning the significance of Hadith, the Maulana has opened doors for denying Hadith totally for the *Munkareen Hadith* and became instrumental in the hands of orientalists.

The gist of Maulana Maududi's Islamic teachings was;

- His invitation with respect to Iman and Aqeedah was contrary to the *Aqeedah Tawheed wa Risalat* that is based on Qur'an and Sunnah.

- He has altered the meaning and concept of Qur'an according to his intellect and interpreted it as he desired.

- And regarding Hadith, he undermined the sincere efforts and unparalleled sacrifices of the Ulema of Hadith and his scandalous efforts to determine the collection of Hadith as doubtful and not creditable like the *Ahle Raee.*

That is why, the Ulemas of Hadith with insight and understanding have always confuted their devious ideologies.

Maulana Maududi and Jama'at Islami's Shia Friendship

To achieve his political motives and objectives, the Maulana took support of all kinds of permissible and non permissible expedience and with this foresight, to gain the support of the Shias of Iran and Pakistan he wrote a book خلافت و ملوکیت (Caliphate and kingship) in which he criticized the Sahabahs and hence he became a target of extreme criticism by the Ulema of Ahle Sunnat wal Jama'at. This book has clearly highlighted the Shia friendship of the Maulana. Hence, this book has been refuted by scholars of almost all the school of thoughts. Out of those, a book

خلافت و ملوکیت کی تاریخی و شرعی حیثیت

'The historical and Sharaee status of Caliphate and Kingship' by Hafiz Salahuddin Yusuf حفظہ اللہ is a literal

masterpiece that is very comprehensive with regards to the topic and because of its informational and research content it is very popular. In the book, the author has answered all the false accusations on the Sahabah alleged by the Maulana.

Whereas, the Shias readily accepted the book خلافت و ملوکیت by Maulana Maududi and it was highly appreciated in Iran and also translated in Farsi and made it widespread.

After the publication of this book the Maulana was even invited by the Shias for a special event of *Ashoora.*

In his Shia friendship, the Maulana sent a congratulatory message to Ayatollah Khomeini for the success of Iranian revolution, and wrote "This grand victory which Allah has granted you, we congratulate you from the bottom of our heart".

Whereas, Khomeini is the one who said, "Our strength in the Islamic and non Islamic world would not be accepted unless we capture Makkah and Madinah. And when I enter Makkah and Madinah as victor, then the first thing I would do is to dig out two idols (Abu Bakr as Siddeeq and Umar Farooq رضی اللہ عنہما) lying in the Rawdah of the Prophet ﷺ. (Source: Khomeini ism aur Islam)

A question to Jama'at Islami, can a person treating Siddiq and Farooq in such a way be a flag bearer of Islamic revolution? And is Maulana Maududi and Jama'at Islami trying to destroy Islam and the honour of Sahabah by establishing the dominance of Shia and Rafidiyah?

All the leaders of the Jama'at Islami in the past, each one of them has termed the revolution of Shias as Islamic revolution, whether it is Miyan Tufail or Kazi Hussain Ahmed or Asad Gilani or Professor Abdul Gafoor.

To maintain a rapport with the Shias, Maulana

Maududi made unsuccessful attempts to validate Muta'a and for that he staked all his assets of thoughts and Ijtihad in the field of research. Although, the Messenger of Allah ﷺ had deemed *Muta'a Haraam* at the battle of *Khaibar* till the day of judgement.

But the Maulana writes, "Suppose a ship wrecks in the sea and if a man and a woman cling on to a plank and float over it and reach an isolated, deserted island where there is no one else. They are forced to stay together and according to the conditions of Shari'ah, Nikah is also not possible between them. In such a case, there is no other option for them than to mutually agree and make a temporary Nikah until they reach their habitations. (ترجمان القرآن)

To validate Muta'a, he had to go so far and beat around the bush and for that he created such a fictitious example, that such an incident has never occurred in these 1400 years.

However, the Shias applauded him and said, "Maulana speaks our language".

The members of Jama'at Islami are constantly trying to get the patronage of every class of thought even corroborating with the Shias is considered to be essential. That is why they praise the revolution in Iran and the leadership of Khomeini. They regularly conduct gatherings and meetings with Pro Khomeini and they arrange to distribute their literature and books.

Instead of the Saudi rule which is based on true *Tawheed,* they praise the Khomeini leadership and imagine the Iranian revolution as the actual Islamic revolution which is based on Islamic animosity, disbelief, wickedness and worldwide terrorism.

Moreover, neither Maulana Maududi nor any person

from the Jama'at Islami has ever written any book refuting the Shia beliefs.

Those devious ideologies of the Maulana which we had mentioned in the beginning, like, rationalism, misleading views regarding the companions of the Prophet, creating doubts and uncertainties in the Hadith and interpreting them based on his understanding, Shia friendship, these are those factors, due to which the Jama'at Islami drifted away from the Manhaj Salaf and counting them among the sects is such a truth that is based on all the past literary evidence. That is why, for an Ahle Hadith, attachment with Jama'at Islami is a great negligence from the true Manhaj.

Eleventh Sect : Munkareen Hadith:

Compilation of Hadith and the Fitnah of rejecting Hadith

There are basically two sources of Islam;

1. Qur'an
2. The Sunnat of the Prophet ﷺ.

The Qur'an is superior to Sunnat with respect to its virtues and honour. However, for reference and evidence both have the same status. The Qur'an is the content (text) of the laws of Shari'at and the Hadith is its explanation.

Allah Ta'ala states:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾ [An Nahal : 44]

'And We have now sent down this Reminder(Qur'an) upon you that you may elucidate to people the teaching that has been sent down for them, and that the people may themselves reflect.'

Whatever commands Allah Ta'ala had to send for his

servants, it was only through his Messenger ﷺ. Allah Ta'ala has sent down most of the commands in the Qur'an as a brief concept and the Messenger ﷺ with the command of Allah, he explained it in his words or demonstrated it practically wherever required.

The significance that the Qur'an has for acquiring guidance, the same significance is held by the Hadith of the Prophet ﷺ. Both cannot be dissociated from one another. The way in which the commands in the Qur'an are to be carried out is also revealed by Allah in the form of revelation to his Messenger ﷺ which he had performed practically and shown.

Then the Sahabahs رضي الله عنهم who adopted the traits of Prophet ﷺ on whom all the commandments of the Shari'ah were practically implemented and who became a classical means and a practical example for understanding the commands of the Shari'at for the next generation. Allah Ta'ala had chosen the Sahabahs for this mission, who had preserved the Ahadith of the Prophet along with the Qur'an and then passed on this trust to those who followed. And then with Allah's grace and mercy, the Ulama of Hadith with their sincere efforts compiled this precious inheritance of prophethood in a book form. Therefore, the collection of Ahadith that are found with the names of *Sahih, Sunan* and *Musnads* most of them appeared before the end of the third century.

The topic of *Tadween* (record or compile) Hadith is very long. Here it is intended only to list out the writers of Sunnah and their authors so that the literary services of the *Muhadditheen* can be assessed in one look.

1. Imam Malik رحمه الله- (died in the year 179 H) - his book: *Mu'watta.*

2. Imam Ahmed bin Hambal رحمه الله - (died in the year 241 H) - his book: *Musnad.*

3. Imam Muhammad bin Ismail Al Bukhari رحمه الله - (died in the year 256 H) - his book: *Al Jaami' As Sahih*

4. Imam Muslim bin Hijaj رحمه الله - (died in the year 261 H) - his book: *Sahih Muslim.*

5. Imam Abu Dawud رحمه الله - (died in the year 275 H) - his book: *Kitab As Sunan.*

6. Imam Nisai رحمه الله - (died in the year 303 H) - his book: *Kitab As Sunan.*

7. Imam Abu Isa At Tirmizee رحمه الله (died in the year 279 H) - his book: *Kitab As Sunan*

8. Imam ibn Majah Al Qazwini رحمه الله (died in the year 273 H) - his book: *Kitab As Sunan.*

Apart from these Imams of Hadith there are several other Imams of Hadith who have great services in the compilation of Hadith, which will be another topic altogether. However, the books mentioned have the status of being the basic sources of the commands of Shariah and the objective is to mention the Fitnah of Munkareen Hadith.

The Fitnah of rejection of Hadith is a very old evil and it still continues. It was prophesied by the Messenger of Allah ﷺ and it is stated in a Hadith:

"لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ"

(reported by Abu Dawud and Tirmizee)

أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلُ مَا حَرَّمَ اللَّهُ.

(Ibn Majah)

'Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: "We do not know. What we found in Allah's Book we have followed."

According to the report of Ibn Majah, he further stated: And know that! Indeed what the Messenger of Allah ﷺ has deemed Haram is also Haram the same as Allah had made Haram.

In some reports, this evil was to appear soon was predicted. And so, it happened as such, at one side the *Jama'at of Ulama Hadith,* were compiling the Ahadith of the Prophet ﷺ along with the influence of the *Sahabah* and *Tabaeen* as topics under different titles and sections and adorning their knowledge based assemblies with lessons and their teachings so that the deen is understood and practiced in the light of Quran and Hadith and its influence in a way that is correct.

On the other hand, the group of Fuqaha of *Ahle Al Raee* and *Mutaqalimeen* by rejecting the evidences that are reported from a single narrator (خبرواحد) in different sections of deen paved the way for the evil of rejection of Hadith.

For example, they say *khabr wahid* is not a valid evidence in the section of Iman and Aqeedah,

And the stance of Fuqaha of *Ahle Al Raee* is that *Kabr wahid* is not a valid evidence in the section of limits and expiations.

"We cannot take specific meaning from the general verses of Quran, if it's specific meaning is quoted by a single narrator."

Apart from that, there are several other matters in which they partially reject the inference from *khabr wahid.*

Whereas the Ulama of Hadith, by mentioning these kind of Hadith in the section of Iman and Aqeedah have proved that if the Hadith is on par with its integrity and

validation then without any difference it is evidence in all the sections of the Shari'at whether it is *Mutawatir* or *Ahaad*.

This way, gradually, on the basis of intellect worship the evil of rejection of Hadith started inculcating in the *Manhaj* and principles of various schools of thought and donned the look of education and knowledge. And then this evil becomes a distinct identity leading to schism and eventually brings it in ranks of sects. Those who came later on, Sir Sayyed Ahmed Khan, Abdullah Chakralwi, Ahmed Deen Amritsari, Aslam Jairajpuri became the fore runners in this Fitnah and then Ghulam Ahmed Pervez gave it the form of a systematic school of thought. Gradually, remorseless and rationalistic scholars started explaining the Deen based on their intellect and this is how they opened the market to achieve their purposes. But in explaining the Deen based on intellect to fulfill their desires and to merge unislamic ways into Islam, one big obstacle is the Ahadith. Therefore, by creating doubts in Hadith, a big conspiracy was weaved to get the Muslims away from the Hadith. Among the orientalists, "William Muir" and "Goldziher" carried the task of creating doubts in Hadith.

And the knowledge based standard to identify the deeni status of the sects who attribute themselves to Islam is that if the ideologies and viewpoints of any nation or a sect or a Jama'at are against the Qur'an and Sunnat and Manhaj of Salaf and are identified by adopting the status of their Usool and Manhaj as a result they become a prey to deviousness and take the form of an inglorious sect and strays away from the realms of the saved sect. Otherwise, only by mistake however enormous that mistake is, the wrong doer can not be called devious or that of a sect.

However, the Ulamas defended the Hadith in every era and like the Qur'an they established the evidence of Hadith in every section of the Shari'at. In the early years, those Ulamas on truth who have sincerely struggled in this field, of which Imam Shafaee's رحمه الله literary work is of great significance.

He paid special attention to those deviated sects involved in rejection of Hadith and in his book الرسالة *'Ar-Risalah'* proved through the Qur'an that the Hadith is an authentic source and undeniably an evidence for the religious commands.

Besides, in the books of Sahih and Sunan comprising of Ahadith and it's derivatives, the evidence and significance of Quran and Sunnat in general and in certain other books, Khabr wahid (single reporter) as evidence is mentioned in particular as an undeniable proof.

The Messenger of Allah ﷺ has already warned us of the Fitnah of rejecting Hadith which was mentioned earlier and stated two things very clearly.

1. Ahadith are also a valid evidence in Islam.

2. There will be people in the coming generations who would reject Hadith.

A Hadith in *Sunan Abu Dawood, Hazrat Miqdam bin Ma'ad Yakrib* states, that the Messenger of Allah ﷺ said; "Listen! I have been given The Qur'an and another similar thing like this (that is Ahadith). Listen! It won't be long when a person with a full stomach reclining on his couch will say that Qur'an is enough for you. (There is no need of Hadith). Whatever you find Halal in the Qur'an, consider it Halal and whatever you find Haram in the Qur'an, consider it Haram."

In the light of the mentioned facts, it is clear that;

"The denier of Hadith is a denier of Qur'an."

Hadith is also preserved along with the Qur'an.

The requirement of safeguarding the Quran is that the Sunnat of the prophet ﷺ is also safeguarded till the Day of Judgement. Therefore, Allah Ta'ala has chosen His special servants for this task, who collected the Qur'an and preserved it in the form of a book. Similarly, they acquired Ahadith from the Messenger ﷺ, they learned it and preserved it and transmitted it to others. This task was continued during the reign of Sahabah. And later during the age of Taba'een, some people started fabricating things on their own, in the Hadith. When the people of truth recognised the evil of such people, then to accept a Hadith they established a standard where by they stated a strict condition that is, truthfulness of every narrator of a Hadith. And for that, the biography of every narrator was written and protected so that the Muslims could benefit from it till the end of times and verify a Hadith on those standards and its uprightness and spuriousness is manifest. And the entire Ummah unanimously agreed with this principle. The Muhadditheen and Fuqaha have transmitted this knowledge to us on these standards with great trust.

Now, even after this if someone doubts a Hadith or creates doubts in the hearts of people and takes them away from Hadith, then indeed he has left the path of the believers and has gone astray. And for such people Allah Ta'ala has sent strict admonition.

Allah Ta'ala says in Surah Al Nisa, verse 115

وَمَنْ يُّشَاقِقِ الرَّسُولَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ
مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيْرًا ﴿۱۱۵﴾ [An Nisa : 115]

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will direct him to where he has taken himself and drive him into Hell, and evil it is as a destination. معاذالله

Whoever rejected Hadith or created doubts about Hadith are either unaware of Ilmul Hadith or are victims of ill intentions. If you examine the lives of these Munkereen Hadith, you will find that either they were educated in the West or are impressed with the Western culture.

And certainly whoever denied Hadith, consequently he would have disbelieved in the verses of the Qur'an even or interpreted it with his own mind. And indeed those who reject Hadith or interpret them as per their own thoughts can never acquire truth.

The Fitnah of Rejection of Hadith and Javed Ahmed Gamdi

In the section of rejecting Hadith, mentioning the name of Javed Ahmed Ghamdi is very important which is a big evil of the current era who has played a major role in taking the new generation away from Hadith. He has denied even authentic and muttafaq alaih Hadith on the basis of his own intellect. He has also disbelieved in manifest verses of the Quran through his intellect worship. Like the incident of *Meraj,* ascending of *Isa* عليه السلام alive in the heaven etc which are actual verses of the Qur'an and the *Ijm'a* of the entire Ummah stands for its correctness and authenticity.

Javed Ahmed Ghamdi neither calls himself *Munkere Hadith* (denier) nor does he confess association with the *Jama'at* of Ghulam Ahmed Pervez who had totally rejected Hadith and named his Jama'at *Ahle Quran.* Inspite of that,

Javed Ahmed Ghamdi being a *Munkereene Hadith* is apparent from his talks:

1. By claiming Hadith to be a historical collection he has tried to undermine the importance of Hadith. Whereas, Hadith is also a revelation from Allah just like Qur'an and its preservation is also guaranteed by Him only.

2. Even in the presence of Sahih Hadith he wrongly explains the Quran by his own mind, resulting in the spread of very dangerous concepts.

Few of those are..

i. Only taking interest is Haram, he says, while giving it is permissible.

Whereas, Allah has cursed all those who take as well as give interest and even those who write and those who are witness to it.

ii. If a deceased person bequests for his heirs from his wealth, he considers it permissible whereas it is not permissible for any of the heirs whose share is already established by Allah Ta'ala in the Qur'an to be a part of the bequest.

iii. He deems music to be permissible. . Etc...

Anyway, the list of his deviations is very long and it's not possible to list here all those deviated things he endorses.

Similarly, we have mentioned about Maulana Maududi's intellect worship and his devious views about Hadith in the section of Jama'at Islami. Although associating the Maulana with the *'Munkereen Hadith'* is not justified but he also rejected many Sahih Hadith just because he couldn't comprehend with his intellect. Moreover, expressing his doubts by his own mind about upright narrators of Hadith and calling the subject of Hadith

as 'narration worship' he has introduced a new path which is a means of unusual harm for the Muslims.

This was a brief induction about *Mukareen Hadith*. With this we end this section here.

It should be noted that, the way rejecting any verse of the Quran is Kufr similarly rejecting any Sahih Hadith tantamounts to Kufr.

PART - III

Fitna of the modernera
Liberalism and Globalisation

In the current era, a new Manhaj or way in the religious life has come up that is Liberalism. That is, a person is independent of religious obligations and whatever way he chooses to follow the religion or whichever way he chooses to lead his life, he should be free to do it. No one should interfere in his matter, the way it is common in Europe etc. That is, the religion should be limited to Masjids only. And even in Masjids, whichever way he likes to worship, he can do so. You shouldn't interfere in it. Because practising religion is a person's individual choice. Just like you cannot interfere in what a person eats or drinks or what he wears or covers himself with. So, a person's thoughts, his Aqeedah, the way he offers prayers or worships, it is his choice, and this same spirit is introduced in parts of the world other than Europe too. This is Liberalism what they call Globalisation. That is, have a global lookout. Do not be narrow minded. The world is moving towards Globalisation. Things are not limited only to us. Think about others too, that there are other people inhabiting this world. You are thinking of something,

however even he might be thinking of something, you cannot subject him to think as you do. You might be adhering to hijab or your wife adheres to it but there could be some lady who does not like to veil. If one fine day your wife abandons the hijab and walks on the streets you cannot ask her to veil. Even if your own daughter who has crossed 18 years, you cannot say anything to her. She is free to go wherever she desires, wherever she spends her night, whatever she wishes to do.

Now this ideology is globally propagated which is clearly apostasy and a secular system. A large number from the Muslim nations have also become bearers of this ideology which is very dangerous.

These are completely against the principles and teachings of Islam. Islam has given freedom to man but not so much authority that what ever one desires he can have it and that even if he acquires it there would be no reprimanding or no punishment, it isn't like that. Allah Ta'ala says in the Quran....

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ [Al e Imran : 19]

Indeed, the religion with Allah is Islam.

And in another verse He states,

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ [Al e Imran : 85]

(Whoever chooses any other religion besides Islam, his religion would not be accepted and he would be at a loss on the Day of Judgement).

The Messenger of Allah ﷺ said, any person, whether he is a Jew or a Christian or follows anything else, once he gets the message of my apostleship and prophethood and then he doesn't believe in me, he would

enter hell.

This is the basic Aqeedah and principle of Islam as against the ideologies of Liberalism. In Islam, you do not have freedom to indulge in sin. In the Qur'an, Allah Ta'ala says you are the best of nations who dissuades from evil and the Messenger of Allah ﷺ has instructed the Muslims that if you see any evil then stop it with your hands, and if you cannot stop it with your hands then stop it with your tongue and if you cannot do that then atleast consider it bad in your heart and this is the weakest level of Iman. (Sahih Bukhari)

The Messenger of Allah ﷺ further said,

أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاس رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ۔

(صحيح البخارى)

"Beware! All of you are guardians and are responsible for your wards. The ruler (Imam/Ameer al Mumineen) is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husband's house and his offspring and she will be asked about it and a slave is responsible for his master's wealth and he will be asked about it. Beware! All of you are guardians and will be asked about your wards."

This implies that whoever is under your responsibility, you must look afterthem. You cannot say he is independent or he is not obliged to our laws or that of Shari'ah.

The Fitnah of Liberalism is indeed a very dangerous evil. This is even giving rise to a state of disruption and schism. Because of this ones own desires are given

precedence and a morally responsible society cannot exist. Therefore, as a Muslim Ummah we should be concerned about cleaning the minds of our generation from this ideology.

Hence, along with education, moral upbringing should also be taken care of.

Grand stages and electronic media adorned by modern speakers

Inviting people to Allah is a great position of the Prophets ﷺ whom Allah has chosen to deliver His message to all His servants. After the Prophets ﷺ, the actual heirs of this designation are the respected Ulemas (scholars of Deen) about which the Prophet ﷺ said,

"العلماء ورثة الانبياء" (ترمذی)

That is, the Ulemas are heirs of the Prophets.

In the current era, there are so many such people in the field of Dawah who are persuasive with their speeches although few of them do not know Arabic language at all and few do not even have the ability to recite the Qur'an as it is deserved to be read and they are even deprived of acquiring the knowledge of Shari'ah from classical and authentic scholars (Ulama). Only by self studying the translated versions of religious books they aspire to become the scholars of today.

The problem is, some of these speakers even dare to pass Fatwa in pure knowledge based matters of Iman and Aqeedah. And then they are seen to wander with their strange ideas.

The Messenger of Allah ﷺ foreseeing this Fitnah, addressed the Sahabah رضی اللہ عنہم and said, "Today you are in such

an era where there are more Ulemas and few Speakers. Later there will come an era where there will be fewer Ulemas and more of Speakers". (Al Adab Al Mafrad-Imam Bukhari)

As though, the Messenger ﷺ expressed his concern that there will come an era of Fitnah where there would be plenty of such speakers. People would try to become Speakers and Orators rather than aiming to become Aalim. Today all of us are witnessing this prophecy of the Messenger of Allah ﷺ in reality.

It's sad, that the general public is carried away by the fluent speeches and the presentation skills of these speakers. As a result, their religious disposition is ruined and they develop a taste for these speakers. Consequently, for the general public, there is no importance left for the actual Ulemas and they consider these speakers as Ulemas. And the youth look up to the fame and publicity of these so called *'Da'ees'* of Islam and start following in their footsteps, consult them for fatwas and consider them their Imam and blindly follow them.

This way, the number of their followers increases and dons an adhering group of particular ideology.

Today, those individuals who have plunged in this field without acquiring complete knowledge of Deen, majority of them have become a source of trial for the Muslims. Therefore, whoever wishes to involve himself in the field of dawah should carry out this work of Dawah only under the guidance of the Ulemas and should digress from issuing Fatwas without expertise in that field. This is not only in the best interest of the general public but also for their own selves.

PART - IV

Acquiring knowledge should only be through true scholars (علماءحق)

True scholars (Ulema Haq) implies those ulamas whose Iman and Aqeedah are on the Aqeedah and Manhaj of the Salaf.

Ibn Sireen and pious predecessors says,

"إنَّ هذا العِلمَ دِينٌ، فانظُروا عمَّن تأخُذون دينَكم"-

This knowledge (knowledge of Hadith) is deen, hence be careful from whom you acquire it.

That is, this is an advice for us that we should obtain the knowledge of deen only from authentic Ulemas and authentic books.

Now the question is who are called as Salaf?

So, Salaf are actually the Companions of the Prophet ﷺ on whom the Qur'an was practically implemented. Following them is acheiving guidance.

As Allah Ta'ala mentions in the Qur'an,

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ
فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ [Al Baqarah : 137]

So if they believe the same way as you believe, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

Here, 'the same way as you believe' is referred to the belief of Sahabahs.

And then even those who follow them rightly are called Salaf and they are those with whom Allah is pleased.

As stated:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ [At Tauba : 100]

And of those who led the way - the first of the Emigrants *(Muhajirun)* and the supporter (Ansar), and those who followed them in the best possible manner - Allah is well-pleased with them and they are well-pleased with Allah. He has prepared for them Gardens beneath which rivers flow; therein they will abide forever. That is the supreme success.

Deliverance from Sectarianism and a Religious Way for The Unity Of The Muslim Ummah

In the previous pages, we have shed some light on the causes and means of unity, following includes a brief summary for your perusal:

It is an undeniable truth proved from the Qur'an and Sunnah that;

The secret of unity of the Muslim Ummah - in the form of Quran and Sunnat - to hold on to the Shari'at of Allah together strongly.

And the basic cause for disunion and differences is alienation from Shari'at, Allah Ta'ala states:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۗءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ [Al e Imran : 103]

That is, O believers! Hold fast together to the rope of Allah and be not divided. Remember the blessing that Allah bestowed upon you: you were once enemies then

He brought your hearts together, so that through His blessing you became brothers.....

- in this verse, the rope of Allah implies, His Shari'at consisting of Qur'an and Sunnah.

- And 'جَمِيعًا' means all together.

- And with 'وَلَاتَفَرَّقُوا' an emphasis on جميعا is intended.

- And the purpose of reminding the enemity during the age of ignorance is that the way one distanced from Islam in the same way they got closer to the path of ignorance and eventually sectarianism and animosity appeared.

- And it is true, however far a person is from the path of Shari'at in his Iman and deeds, that much close he is to ignorance and leads in animosity to those who treads the path of Quran and Sunnat.

The Three Points Programme for the Unity of Humanity

Allah Ta'ala has presented a three points programme of global unity for the two big nations of the world- the Jews and the Christians with the name of mutual Kalima which guarantees the unity of the entire world with the Muslim nations.

Allah Ta'ala states:

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا
نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟
فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ۝ [Al e Imran : 64]

That is, Say O Prophet ﷺ, 'O People of the Book! Come to a word common between us and you, that - we shall worship none but Allah

- And shall associate none with Him in His divinity

- And that some of us will not take others as lords beside Allah.

And if they turn their backs (from accepting this call), tell them, 'Bear witness that we are the ones who have submitted ourselves exclusively to Allah.'

That is, we are truly Muslims.

The first point of this programme is that, we all mutually agree to worship only Allah,

Because this is the only objective of our life, as Allah Ta'ala states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ [Az Zariyat : 56]

I created the jinn and humans for nothing else but that they may worship Me.

And this was a common message of all the Prophets, Allah Taala says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْٓ إِلَيْهِ أَنَّهُ لَآ إِلٰهَ إِلَّآ أَنَا
فَاعْبُدُونِ ﴿٢٥﴾ [Al Ambiya : 25]

Never did we send any Messenger before you to whom we did not reveal: "There is no god but Me. So serve Me alone."

- And in the second part of this programme it is said that, let us all come together and promise that we shall not associate anyone with Allah.

- And actually this second promise is to safeguard the promise undertaken in the first part, because if any servant gets involved in *Shirk* with *Tawheed Uloohiyat,* then along with the destruction of *Tawheed* all the deeds that were preformed in the worship of Allah will also be wasted.

Allah Ta'ala states,

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ [Az Zumar : 65]

And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers."

And in the third part, the demand is to stay far away from personality worship, because this disease actually arises as an exaggeration in reverence and love of creation. And this exaggeration is strictly prohibited even if it is for the Prophet themselves. Allah Ta'ala states:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ ۘ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا [An Nisa : 171]

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah anything but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! it is better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belong all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

And the Prophet ﷺ had stated:

يَا أَيُّهَا النَّ اس إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي

الدِّينِ.(رواه ابن ماجة)

That is, O people, stay away from exaggeration in religion, as exaggeration had destroyed those before you.

If you observe the earliest three centuries of the Muslim Ummah, we come to know that the religious life of ordinary Muslims was an example of the three points programme mentioned in the Quran. Therefore,

- Tawheed was their distinctive glory
- And they abhorred Shirk
- And not even a taint of personality worship was found in their lives.

Hence, when Abdullah bin Umar gave a Fatwa with reference to a Hadith regarding a matter of Hajj as against his respected father's Ijtihad, so someone referred to his own father's dictum against his Fatwa, so Abdullah bin Umar ﷺ spontaneously replied,"اقول ابی یتبع ام قول رسول الله؟!"

That is, will the dictum of my father be followed or the statement of the Messenger of Allah ﷺ.

Even today, the secret of the unity of the Ummah in the light of Manhaj of Salaf is following the Qur'an and Sunnah.

May الله grant those who feels for the unity of the Muslim Ummah, the ability to understand the reality.

May Allah Ta'ala guide us to understand Qur'an, to follow the Sunnah of the Messenger of Allah ﷺ, to understand Islam as per the Sahabahs and to know the reality of differences and to come out of the trials of these differences and keep us steadfast on our Faith and actions to our end. And as we leave the world may الله keep our Iman also safe and our deeds also safe. And our final words to be "لا اله الا الله", آمين

ہاں دکھا دے اے تصور پھر وہ صبح و شام تو
دوڑ پیچھے کی طرف اے گردشِ ایام تو

Show us once again those 'mornings and evenings.
Go back towards the past O' you 'days and nights'

بمصطفٰی برساں خویش را کہ دیں ہمہ اوست اگر باو نرسیدی تمام تر بولہبی ست۔

This is a persian couplet which means,

"The only Deen (religion) is that whose Sanad (chain of narration) reaches the Messenger of Allah ﷺ.

The Sanad which does not reach the Messenger of Allah ﷺ is not Deen rather it is ignorance."

☆☆☆

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